

SHRIMAD BHAGAWAD GITA

SHRIMAD
BHAGAWAD GITA
A STUDY .

BY
S. D. BUDHIRAJA, M.A., LL.B.,
Chief Judge, Kashmir

PUBLISHERS :
GANESH & Co., MADRAS
1927

TO
PURUSHOTTAMA

THE INVISIBLE AND EVER PRESENT

“ Whatever you do, O son of Kunti, whatever you eat,
whatever Sacrifice (Yajna) you perform, whatever
you give, whatever penance you perform,
commit that to Me—” (IX, 27)

PREFACE

IS there a unity of design and of execution in the Gita? Is the Temple which scintillates with so many gems an architectural beauty? Is there an ever-increasing purpose in the mind of the author which runs through it or is it purely an expression of moods and fancies? Such are the questions which have been agitating the world since the Gita came to attract the attention of the wise. Some there are to whom the Gita is a perfect work of Art. Being an expression of the mind of the Lord, it could not but be perfect—such are the orthodox Hindus. Others there are who are impressed with the beauty of the Temple, but they think that the Temple would be all the more beautiful if a few bricks were removed from here and there—such are some of the European scholars who have found any number of interpolations in the book.

It is not a jigsaw puzzle—yet it has so far defied all endeavours to find the true design and purpose of the Gita.

Hence the innumerable translations and commentaries. But the world is not yet satisfied. And though the old saying is “Translators are traitors”—it has not deterred any one from translating it over and over again.

Learned scholars and erudite philosophers have done yeoman's service in making the Gita understood of the people. But "the uninstructed, the unversed" have also a right, to comprehend it in their own way.

Mine is such an humble attempt. Whether it will contribute in any the least degree to the solution of the perennial problem—will be for the wise to decide. That such an attempt should have been made is my only justification.

The attempt, however, represents an earnest endeavour to understand the Gita, uninfluenced by commentaries, with the author as the sole guide. I have tried to fix up the Gita thought mostly in the light of the Gita itself, though other extraneous resources have not been left untapped.

Buddhist literature has been extensively used to interpret certain words and ideas.

I have been led by studying the Gita and Buddhist literature together to form certain tentative conclusions which look rather heterodox but the learned public, will, it is trusted, look with indulgence upon them.

I do not consider them as final. Nor do I hold any brief for Buddhism being no Buddhist myself. If I may hazard a guess the Gita wanted to demolish the atheistical Sāṃkhya and Buddhism on the strength of the Upanishads and to propound the Bhakti doctrine basing it also on the Upanishadic thought though there was no direct mention of the cult in the ancient classical Upanishads, and the

S'vetasvatra Upanishad which mentions Bhakti by name seems to have been written not much earlier than the Gita itself (earlier though undoubtedly it is).

I have fully utilised the labours of others and I have much pleasure in giving expression to my acknowledgments to all the numerous authors I have referred to with profit.

If the attempt made in these pages leads to a fresh interpretation of the Gita, I shall consider my attempt fully rewarded.

Srinagar

SHIVA DAS BUDHIRAJA

18th September, 1926

CONTENTS

INTRODUCTION

CHAP.		PAGE
I.	The Gita and Sāṃkhya	3
II.	The Gita and Patanjali's Yoga-sutras	8
III.	The Gita and Early Buddhism	13
IV.	Are there any interpolations in the Gita ? or The Gita and the Vedāntic thought of the Upanishads	30
V.	The Gita and the Upanishads	59
VI.	The Gita and Śaivism	63
VII.	The Gita and Bhakti	65
VIII.	A Bird's eye-view of the Gita thought	68

THE GITA

I.	The Background or the Setting of the Poem	71
II.	Sāṃkhya and Yoga (Buddhiyoga)	83
III.	Karma-yoga (Action)	166
IV.	Jñāna-yoga (Knowledge)	212
V.	Summation of Karma-yoga and Jñāna- yoga and statement of the ultimate End (Brahma-Nirvāṇa)	249
VI.	Dhyāna-yoga (Meditation)	262
VII.	Jñāna and Vijñāna-yoga. Definition of the Brahman (object of Dhyāna). The Imperishable—the changeless—the Indweller—the Antaryamin. The Kutastha—the Akshara	295

	PAGE
VIII. The Akshara-yoga, <i>i.e.</i> , Meditation on the Imperishable (Akshara) by Omkāra upāsana	326
IX. Pure devotion, <i>i.e.</i> , seeing the Akshara Brahman as displayed in the Infinite variety of the manifested, Phenomenal world—the Kshara Bhava	343
X. Vibhūti-yoga	361
XI. Virātsarupa-yoga	383
XII. Summation of the Bhakti doctrine—Its comparison with Akshara-upāsana—Decision in favour of Bhakti being superior to Dhyāna-yoga	408
XIII. Purusha-Yoga, <i>i.e.</i> , Treating of the Brahman (Kshara) as the Kshetrajna or Guṇa Bhoktri from the Sāṅkhya point of view	417
XIV. Treating of the Brahman (Akshara) as the Nirguṇa from the Sāṅkhya point of view	444
XV. Purushottama-yoga, <i>i.e.</i> , Summation of the Akshara and Kshara from the Vedāntic and Sāṅkhya points of view and definition of Purushottama	459
XVI. Daivi and Āsuri Prakriti-yoga	472
XVII. Working out of the Guṇa Theory of Sāṅkhya in relation to Shraddha and the great category of the Karma of the Ancients	483
XVIII. Summation of the whole of the Gita. Karma-yoga (Tyāga), Sannyāsa (Jñāna-yoga), Dhyāna-yoga and Bhakti	499
Appendices	527

INTRODUCTION

WE have at another place compared the Gita to a Temple studded with gems. The Gita Temple is no sectarian Chapel; it is rather an universal church.

“ Its pillars are ideas and its headstones are the imaginations of genius and the Dome is built of the unity of all knowledge.

And in the centre of the Dome, a Jewel is set in, flashing light perpetually throughout the Temple; and the diverse colours of its rays are the wisdom of the wise but its whiteness is the infinite wisdom of God.

It is a Temple of things eternal wherein whatever is true good and beautiful is worshipped for itself and not for any temporal profit that it may bring.”

Its worshippers are those who endeavour to pursue the worship holding the things of this world neither in over-much honour nor in contempt but as instruments to be used for higher ends.

The author is the High priest of wisdom.

He is a master of chaste, mellifluous, sweet, fervent, and eloquent language—which is so charming and captivating that he has continued to

fascinate all during all these centuries. His profundity of thought, his catholicity of views, his high culture and knowledge, his deep spirituality, his sublimity of expression at once stamp him as a Master Mind and a genius. He is only one among those who strive and succeed in knowing Purushottama as He is. His method, however, of the dealing with the subjects he takes up is so different from the method the learned pursue in these days that one is apt to betray oneself into error unless one be alert and mindful all the time.

In these days, we state the pros and cons of a proposition and adduce reasons and arguments to support the position we take up. We thoroughly examine what others have said and we then state the conclusion we arrive at or what we want to establish.

The author of the Gita, however, has his own method when he is dealing with themes of high philosophical import. Not that he is unaware of the methods pursued in these days. His toleration towards the views of others and his direct appeal to reason are all well-known when he is intent on pressing a point home. But he does not adopt this method when he wishes to establish a philosophical conclusion. Probably because he is a great believer in Authority. Be that as it may, he does not lead us direct into the inmost recesses of his mind. He rather makes us infer what actually is passing therein. He is not like the writer of *Milinda Panha* nor is his dialogue carried on the principles

of a Socrates. He probably counts too much upon the knowledge of his readers and wants them to guess and infer. If we are able to infer correctly we are then sure of the track ; but if we lose the thread, and begin to interpret him by the light of theories which came into vogue subsequent to his times or start to read our pet theories and preconceived notions into his book, we cannot expect but to founder and go wrong. That has been the trouble all along. We have striven, as best as we could, to allow him to speak for himself and ours has been a quest for his mind.

The study we have made (for which see Notes spread over the whole of the Book) and the part of the Introduction dealing with various subjects, has revealed to us a mind at once profound, abstruse, and clear as crystal. We now proceed to state some of the conclusions which we have tentatively arrived at as a result of this search.

Full exposition, we reserve for others.

THE GITA AND THE SAMKHYA

It goes without saying and the statement is not now open to any challenge that the Gita is steeped in Sāṅkhya. If this is so, then Sāṅkhya Philosophy is anterior to the Gita. But there are persons who claiming a very high antiquity for the Gita, maintain that as it is not possible to fix with any

certainly the time when the Sāṅkhya doctrines came into vogue, (Karikas and Sūtras being of known later dates) it should be presumed that these doctrines which have now come to be known as Sāṅkhya Doctrines started with the Gita or with the Śvetāshvatara or Maitrāyṇa or for the matter of that with the Katha Upaniṣad. They refuse to acknowledge any independent existence of Sāṅkhya as such. This line of argument, however, is placing the cart before the horse as will presently appear.

The Sāṅkhya postulates a duality of Puruṣas and Prakṛiti; it establishes an eternal antithesis between the two.

The Gita refers to this duality when it says "Know Prakṛiti and Puruṣa both to be without beginning. Know all vikāras and Guṇas to be produced from Prakṛiti," XIII, 19.

But the Gita ultimately dissolves this duality. It does not recognise any independent existence of either the Puruṣa or Prakṛiti.

It speaks of Puruṣas (individual souls) and the Prakṛiti (Primordial matter)—both of them as being the Prakṛiti of the Lord (vide 4-7 of chapter VII). "There is nothing else beyond Me, all these manifestations are woven on me as pearls on a string." (See Chapter IX, 4-8, 10 and also 18 'I am the source, and that in which it merges—the support—the receptacle, the inexhaustible seed').

Prakṛiti has thus no independent existence as in the Sāṅkhya, it is part as it were of the being of the Highest-self. It is really something standing face

to face with the Brahman but not independent of it.

Similarly about the Purusha (Individual soul). An individual soul is an eternal Ansa of His. XV, 7. Having thus dealt with the fundamental ideas of the Sāṅkhya, the author disposes of the Tattvās as well so far as their evolution is concerned. Prakriti is the great unmanifest (Avyaktam) with the Sāṅkhyas. See stanza 5, chapter XIII.

The Gita, however, does not consider it to be the ultimate Avyaktam; that is of course Brahman, vide stanza 20, chapter VIII. The Brahman is the real Avyaktam (unmanifest) whose three feet are the immortal in heaven and whose one foot are all the beings.

See also stanza 25, Chapter II. "It (the Atman) is the Avyakta." The first evolute out of the Avyaktam, according to the Sāṅkhyas, is the Mahat—the cosmic intelligence. Our author accepts and retains the word Mahat but does not posit it as possessing any intelligence on its own account. See Chapter XIV, 3 and 4. He declares that the Mahat will have no intelligence but for the vitalising seed that is placed in it by the Lord. To mark its entire dependence on the Lord the word "Brahman" is added to it. The womb of the world is the non-intelligent matter (Mahat). With this I connect the embryo, *i.e.*, the intelligent principle. From this contact of the intelligent (Brahman) with the non-intelligent (Mahat) due to my will, there ensues the origination of all beings from Gods down

to life-less beings. So the Mahat has no power to further evolve but for the eternal seed.

The next evolute is Ahankāra, which has already been declared in stanza 4, chapter VII, as the lower Prakriti of the Lord.

From the Ahankāra, according to Sāṅkhya evolve the five Tanmātrās [sound, touch, form (colour), taste and smell] and their Tāmasika Vikāras are the five great elements.

The author does not posit any such thing to these Tanmātrās nor does he recognise their independent existence.

“I am the taste in waters, I am the sweet smell in the earth,” vide stanzas 8 and 9, chapter VII. Manas, with the organs of sense and of action is according to the Sāṅkhyas the Sāttvika Vikāras of the Ahankāra ; the author relying upon the Upanishads states that they are all born from the Brahman. See Mundaka II, 1, 3, “ From Him, is born Breath, Mind, and all organs of sense—Akāsha, air, light, water, the earth—the support of all.”

The Sāṅkhya theory of evolution of the world from Prakriti is thus demolished in every detail. It is the Brahman “ that from whence these beings are born, that by which when born, they live, that into which they enter at their death ”.

The author was out in demolishing the Sāṅkhya doctrine of evolution of the world out of Prakriti and he has succeeded by quoting chapter and verse from the great Upanishads. The periodic emission and re-absorption of the world is also ascribed to

the Brahman rather than to the Prakriti though this doctrine of periodicity is probably Sāṅkhya in origin. The Sāṅkhya tenet of the Guṇas is wholly acceptable to the author and the way in which he has applied this theory to the ancient concepts of Karma and to Jñāna, Buddhi, etc., shows how very fond he is of this theory. He calls knowledge thereof as the knowledge *par excellence* and makes the realisation of the true purport of the knowledge of the Tattvās an essential of "the knowledge" he defines in chapter XIII, 7-11.

That the Vedānta sutras should also occupy a similar position towards Sāṅkhya is very significant.

Having thus established that the author controverts the Sāṅkhya theory it could not be maintained that the Sāṅkhya doctrines started with the Gita. The author does not argue, he does not state his reasons, he does not establish his principles. He takes for granted that his readers will understand his view-point and makes his difference good in his own way. The Sāṅkhya was of course atheistical in its outlook. It does not admit of any Brahman. Moksha with it is simply the isolation of the Purushas from the entanglements of Prakriti. But our author does not accept this view. With him the Liberation is the union with the Brahman, one who transcends the three Guṇas, *i.e.*, who is isolated from the Prakriti becomes Brahman (Brahmabhūyā kalpate, stanza 26, Chapter XIV), and then attains by Devotion (Bhakti) one-ness (Sām-yam) with the Brahman. Thus is Sāṅkhya refuted by the author

in all its essentials, as regards the evolution of the world and the destiny of the Purushas.

NOTE

**DHYANA-YOGA OF THE GITA AND PATANJALI'S
YOGA-SYSTEM**

Yoga or concentrative meditation occupied a unique position in some of the old classical Upanishads. Then it was known as "upāsana". Later on the word "yoga" came into use and it was declared :

" When the five instruments of knowledge stand still together with the mind and when the Buddhi does not move, that is called the highest state. This the firm holding back of the senses is what is called yoga " (Ka. Up., I, 6, 10 and 11) S'vetāshvatara and Maitrāyana are quite familiar with this word. The Maitrāyana specifies six factors of yoga as under :

- (1) Restraint of the Breath
- (2) Restraint of the senses
- (3) Meditation
- (4) Fixed attention
- (5) Investigation
- (6) Absorption.

The Gita mentions no such classification nor does it systematise as the Yoga-sutras do. It bases itself

so far as Yoga is concerned on Brihad Aranyaka Upanishad, IV, 4, 22 and 23, and on Chhandog-yopanishad, III, 13.

It also uses the word “Nirvāna” in connection with Yoga—though the Upanishad upon which it is based does not use this word.

The Gita divides all persons who want to qualify themselves as Yogins into two classes :

(1) “Yogam-Arurukshu” which is equal to the “Vividhishta” of the Upanishad.

(2) “Yogā-rudha” = Evamvit of the Upanishad. See note on “Vijnāna” at end of chapter VII which will help in understanding the mind of the author. First there are persons who are utterly ignorant and benighted. They are men of Asuri-Prakriti who can be well called mere worldings. The author does not take them into the class of “Yogam-Arurukshu”. The 2nd and 3rd class of people who are devoted to the great category of Karma, *viz.* : (1) Yajna, (2) Gifts, (3) Tapas, (4) Study of vedas, (5) Brahmacharya, are those who come within first class. Now let us see how this classification of his squares with what is laid down in the Pātanjali's Yoga-sutras. Therein we have as the first factor “Yama” or Restraint, *i.e.* :

(1) Abstinence

- (1) from killing,
- (2) from lying,
- (3) from stealing,
- (4) from incontinence,
- (5) from receiving gifts.

Except Brahmacharya and Aparigraha, the other constituents are not mentioned in chapter VI.

Killing, Lying, and stealing are, however, Karma. Our author has included Ahinsa and Brahmacharya in the "bodily Tapas" vide stanza 14, chapter XVII, stealing is mentioned nowhere in the Gita—though even Buddhism recognised it as a physical bodily impurity (*vide* "our weird" Sutta) upon which the classification of Tapas as given in the Gita seems to be based.

(2) "*Niyama*" or observances

- (1) Purity,
- (2) Contentment,
- (3) Austerities,
- (4) Vedic study, and
- (5) Devotion to the Lord.

Thus the sutras mention each of these items as a separate constituent of "Niyama". Chapter VI does not mention any of them.

Our author, however, again has included (1) Purity, (2) Vedic study in "vocal Tapas" *vide* stanza 15, chapter XVII.

"Tapas" as mentioned in "Niyama" is thus included in Gita's wider description "contentment" (Santosha) is represented by "Manah-Prasāda" in the mental Tapas Chapter XVII, Stanza 16. "Ishvara-Pranidhāna" is not to be found either in chapter VI or in any of the classifications of Tapas. Of course we know that our author made it (surrendering of all actions to the Lord) as a factor of Karma-Yoga. But the significance of

Ishvara-Pranidhana as a means of Yoga is missing in the Gita.

(3) Asanam or Posture is recognised in the Gita as well (*vide* stanza 11, Chapter VI).

(4) Prāṇāyama. This (control of Breath) is well recognised in Gita in Chapters

IV, 27, 29, 30 ;

V, 27, 28 ;

VI, 10 ff. ;

VIII, 8—14 ;

(5) “ Pratyāhāra ” withdrawing of the senses.

This is too much emphasised in the Gita.

The last 3 steps Dhārma, Dhyāna and Samādhi are fully recognised in the Gita, but not in the form as given in the Pātanjali's Yoga-sutras.

There the steps are :

(1) Śama,

(2) Dama,

(3) Uparati,

(4) Titiksha, and

(5) Samādhi (Samāhita),

as laid down in Brihadaranyaka Upanishad, IV, 4, 22 and 23. Sama was recognised as the great characteristic *vide* Chhandogya, Mundaka, Katha and Svetasvatara Upanishads.

We might then take it that the aspirant of yoga had first to practise Śama and other steps after having the purity which came from Karma. Mind had thus first to be calmed down.

Senses had to be controlled (Dānta) and withdrawn from the outside objects and Brahmacharya

had to be practised. After withdrawal the mind had to be intent on the supreme alone. With Rajas thus allayed and with freedom obtained from sin, one became Brahman.

The Summum Bonum was thus achieved by strenuous exertion and constant application. The meditation was to consist of the "Aum"—the Highest Imperishable Brahman and had to be out in a quiet place and in a posture conducive to mental rest. When the Yogin thus became a perfect adept then there was no more re-birth for him. Nothing further was to be achieved. The Atman had freed itself from the fetters of matter and was thus one with the Brahman.

This Yoga of the Gita is thus not what the Yoga-Sutras inculcate and if Ishvara-Pranidhana be eliminated from the Yoga-sutras, as proposed by Prof. Garbe, the system of the Gita will be as different from the Pātanjali's Yoga-sutras—as difference could be—though there may be a similarity in few of the steps as laid down in both the Gita and the Yoga-Sutras.

The "Kaivalya" of the Yoga-sutras is not the ideal nor is it the Goal as in Yoga-sutras nor does the Gita recognise miraculous powers (Siddhi, Vibhuti and Aishvarya) though our author is fully conversant with the Sāṃkhya philosophy. The Yoga of the Gita is thus certainly anterior to that of Pātanjali's Yoga-sutras and is in accord with the old Upanishads from which the author has mainly derived his inspiration.

The differences may be summarised as under :

(1) Brahman—the Imperishable Akshara Aum—is the only object of Meditation and absorption in the Brahman is the Goal.

(2) The importance of the classification into Yama and Niyama is not discernible in Gita.

(3) Yoga discipline has no value as a separate means of salvation as in the Yoga-sutras.

(4) Liberation is defined as absorption in the Brahman.

THE GITA AND EARLY BUDDHISM

According to the Popular Hindu belief apparently based on the Gita itself, it was spoken at the time of the great Mahābhārata War.

The date of the Mahābhārata war was supposed to be 3101 B.C. Hence according to this popular view the date of the Gita would also be the same.

Such high antiquity, however, has not been conceded by Scholars who have dealt with the Gita. The orthodox Telang also did not vouchsafe for such a high antiquity. His conclusion was that the Gita must in any case be older than third century B.C., though it could not be said how much.

Professor Garbe's view is "the genuine Gita originated in the 1st half of the second century B.C., and the remodelling of the poem in the second century A.D.

Sir Charles Eliot in his "Hinduism and Buddhism" referring to the Bhagawad Gita remarks on page 201

We shall now examine it Chapter by Chapter. We will begin with Chapter II as the real Gita commences with it.

Chapter II divides itself into two parts. The first part (*vide* stanzas 14, 15, 17-22 and notes) primarily deals with the question of the eternality and permanence of the Âtman and thus it controverts as it were the An-Attâ doctrine of the Buddhists. The second part deals with Buddhiyōga.

Now let us first see what Buddhiyōga connotes.

“ BUDDHIYŌGA ”

An analysis of what is conveyed in Slokas 39-72 shows that the author inculcates the following 5 steps as means towards attaining the End in view, *viz.*, Brahma-Nirvana.

(i) Stanza 40 inculcates (Faith = Shraddha) (1st step) inasmuch as the aspirant in Buddhiyoga is told that in this path there is

(a) no loss of effort,

(b) no obstacle, and

(c) this Dharma,

saves one from the Great terror.

(ii) Stanza 41 calls upon the aspirant to have resolute volition, firm Determination (Vyavasāya). (2nd step.)

(iii) Stanzas 42, 43, 44 describe the next two steps (Smṛiti and Samādhi) in a negative way

when it is said that the Buddhi cannot be fixed in Samādhi when the mind is distracted from the Goal on account of the allurements which the worldly life affords in the shape of pleasures enjoyments and power ; very few can resist the appeal which the pleasant makes ; it is only few Nachiketas (*vide* Kathopanishad) who can select the Good in preference to the pleasant. Sloka 62 lays down how Kāma leads to the confusion of Smriti and how when Smriti is confused, Buddhi is also lost.

Stanza 45 advises Arjuna to be free from the effects of the triad of Gunas and only hints at the Goal of Isolation. Stanzas 47, 48, 49, 50, 51, describe a Buddhiyukta in so far as Karmas are concerned.

(iv) Stanzas 52 and 53 state how Samādhi (earnest contemplation) is the next step. (4th step.)

(v) Stanza 54.

When one is fixed in Samādhi, he has his Prajna developed. The 5th step is therefore clearly Prajna. Stanzas 54-61 describe only a Sthitā-Prajna.

(vi) These steps when duly practised and when freedom has been attained from the triad of unregenerate desire (Rāga, Dwesha and Moha) produce a condition which is called Prasāda (Joy) and this condition is described in stanzas 64, and 65. Stanzas 66, 67, 68, and 69 again deal with a Sthita-Prajna and a Sanyami.

(vii) When the Sthita-Prajna has thus firmly controlled his senses and when Kāma has ceased to trouble him, he attains tranquillity (Shānti).

This is laid down in stanzas 70 and 71.

(viii) The ultimate Brahmā-Nirvāna, (absolute serenity is then reached and stanza 72 mentions the end which has been attained, *viz.*, Brahmā-Nirvāna.

The five steps therefore are :

- (1) Shraddha (Faith),
- (2) Vyavasāya (resolute volition),
- (3) Smriti (Mindfulness, Alertness of mind, Remembrance of the Goal and keeping it constantly in view),
- (4) Samādhi (Earnest contemplation),
- (5) Prajna (Insight, True knowledge).

It is remarkable that these are the very steps which are also laid down by early Buddhism. See Mahāparinirvāna Sutta by Max Muller, page 63. Where these Balānis are clearly stated as :

- (1) Faith,
- (2) Energy (virya),
- (3) Thought (Sati-Smriti),
- (4) Contemplation (Samadhi),
- (5) Wisdom (Prajna).

Seven Bodhiangās or Bogghangās are :

- (1) Energy,
- (2) Thought,
- (3) Contemplation,
- (4) Wisdom,
- (5) Joy,
- (6) Repose, and
- (7) Serenity.

Joy, repose and serenity correspond practically to what our author has called

- (1) Prasāda,
- (2) Tranquillity,
- (3) Ultimate Sthiti (serenity).

Asvaghosha in his Buddha-chaita has described these steps in his poetic way thus :

“ The tree of knowledge whose roots go deep in firmness and whose fibres are patience and whose flowers are moral actions and whose branches are *memory* and *thought* and which gives out the *Law* as its *Fruit* surely when it is growing, it should not be cut down.”

“ Stanza 65.”

That this system of culture of Buddhi is Buddhistic in origin is hinted at in Yoga-Sutras, vide Sutra 1, 20, where these steps are said to be practised *by others* in attaining Samādhi.

The Sutra runs :

Shraddha-virya-Smriti-Samādhi-Prajna-Purvaka *Iteresham*. “ Through the practise of these means and (through the passionlessness directed to this end) finally arises that concentration which is not conscious of any object.”

The words (though the passionlessness directed to this end) are added by the Commentator as the system of Yoga-Sutras prescribes Abhyās and Vairagya. They do not occur in the Sutra as reproduced above.

What the author has said in Stanzas 39-72 can well be summed up in the following verses which a Buddhist has composed ; *only* we have to add Brahma before Nirvāna.

“ Whoso hath Zeal, Courage and Energy (Birya-
or Vyavasāya)

Is apt to meditate alert of mind (Smriti sati).

Guarding the forces of his Body well

Let him pursue the threefold higher walk

Loftiest code of conduct, mind insight

From first to last, the last even as the first.

Above, below, by night, even as by day

Hath he thus every quarter of his life

Mastered with Infinite Concentration rapt.

This do they call—the training and the course

And eke the pure and holy Pilgrimage

Him do they call the wakened of the World

Brave Hero, faring to the way's high end.

To him when consciousness doth near its end

To him from craving utterly set free

Nibhāna of the Burning flame

Hath come and to his heart release and
liberty.”

See also notes to stanza 64 above which define the characteristics of a Buddhiyukta.

“ Buddhiyoga ” therefore is a system of self-culture by means of mental concentration and meditation and approximates to Early Buddhism but with this addition that the Nirvāna is to be Nirvāna rooted in Brahman (for which see Note under II, 72).

“ Yoga of Buddhi ”—was Early Buddhism and that is the reason why the author has treated it in a separate Chapter. If Jnāna-yoga was only intended, that was treated of in Chapter IV. The

author stated the doctrine of Buddhism with the amendments he made in it in stanzas 59, 61 and 72.

The 2nd Chapter of the Gita looks as if it were a protest against Buddhism in so far as it proclaimed that there was no eternal permanent self in man or a substrate of the universe, *i.e.*, against the An-atta doctrine and in so far as it proclaimed that Nirvāna was no blessed fellowship with the Lord.

Chapter III deals with the Doctrine of Karma. Karma in Buddhism was the eternal force which worked inexorably. It was the universal Law of causation applied to the inner life of man. How was the Bondage of Karma to cease? Consequences were to cease if the Kamma ceased. Kamma was to cease if the cause of Kamma was to cease. The cause of Kamma was the eternally fixed attachment of senses with the objects.

Break the attachment and you go free.

Such was the Buddhistic Doctrine and the same was the Gita view.

The Gita, however postulated something more namely that all the work was to be surrendered to the Lord. Buddhism was a negation. The Gita thought was positive in so far as it provided a resting-place in the Deity after the attachment with the outside objects had ceased and after contact had also ceased subjectively with the destruction of the Consciousness. Buddhism had no such ideal; there was no need of the Deity—no dependence upon anything else. Break the

chain and you are free ; such was Buddhism. Break the chain and join yourself with the Lord. Such was the Gita thought. Naturally the author waxed indignant with those who did not believe in a Deity. (And they were no others but Buddhists.) He denounced the athiests in rather unparliamentary language—which was hardly to be expected from the author who could tolerate difference of opinions. (See also note at end of the Chapter III.)

Chapter IV was a further illustration of this same mentality of the author. In the Gita knowledge led to salvation, *i.e.*, in finding God, in Buddhism it was by itself deliverance, it led to no Deity. As an author has well expressed the idea : “The substratum here was not Atman, but the Iron Law of cause and effect, hence the wide divergence in the nature of ultimate products ; there deification, here cessation and extinction as of a lamp whereof the oil is spent.”

Here in the Gita knowledge was synonymous with not only the destruction of the unregenerate triad of Rāga, Dvesha and Moha as in Buddhism, but the man of knowledge was to be “full of Brahman,” was to be entirely “dependent on Brahman” and was to be “one with the Brahman”. Both the paths of Karma and Jnāna were to lead to the same goal (*vide* Chapter V), the goal was not Nirvāna as in Buddhism but Brahmā Nirvāna—Nirvāna rooted or grounded in the Brahman (see notes to chapter II, stanza 72).

The word Nirvāna summed up Buddhism and that explains why our author has systematically dealt with this doctrine. He began dealing with it in Chapter II and kept on dealing with it in chapters III, IV, V, inasmuch as Chapters III and IV were only descriptive of the paths while the goal to be reached by them was stated in Chapter V.

Meditation, concentrative meditation, led also to Nirvāna according to the Buddhists.

This meditation was the crowning glory of Buddhism. In chapter VI, the author affirms that the meditation led to Nirvāna rooted in Brahman (VI, 15). But it was remarkable that the Upanishad (Br. A. IV, 4, 22 and 23) relied upon by the author as laying down the steps of meditation did not mention Nirvāna at all. All it said was that one had become Shānta (calm), Dānta (subdued), uparata (satisfied), Titikshu (patient), and Samāhita (collected), one saw self in self and saw all as self.

This mention or introduction of Nirvāna was very significant inasmuch as the Upanishad did not mention it at all. It looked as if Nirvāna was in the air and the author adopted it with the modification noted in II, 72 (*vide* notes) to meet Buddhism on its own ground.

We thus see there was a method in the arrangements of the chapters, and we feel convinced that there was as much consistency in them as one could expect. "Nirvāna" dominated Buddhism. With the Buddhists it was only cessation of Ill (Dukhānta) whatever way they dealt with it ; with

the Gita it was the Bliss but Bliss in the Brahman. Right through these chapters as we now read them, runs this thread namely that the author was as if he were bent upon demolishing Buddhism in so far as it was a denial of God or the Atman.

Chapter VII provided that the Avyaktam was to be meditated upon—for which there was no room in Buddhism.

Chapter VIII laid down that the highest form of meditation of the Avyaktam was the meditation of Aum. Of course meditation led to Nirvāna. But before the Goal was reached the Buddha declared :

“It was thus that I applied my heart to the knowledge which recalled my early existences. I called to my mind my diverse existences in the past, a single birth then two . . . and so on. That same steadfast heart I next applied to the eradication of Cankers. . . .

“When I saw this that my heart was delivered from the canker of continuing existence and from the canker of ignorance, to me thus delivered came the knowledge of my deliverance in the conviction—Re-birth is no more . . . my task is done.”

Now read stanzas 14, 15, 16, of chapter VIII, and say whether the author is not refuting Buddhism in this respect as well.

The Buddha declared as the result of all that he had undergone by way of Tapasya and meditation that the conviction dawned upon him “Re-birth was no more”.

Our author, however, affirms "Re-birth is no more only for those who have attained the Brahman". Is this not the same mentality which we discerned from the very beginning?

Chapters IX and X, deal, of course, with the principles of Bhakti. But the result of Bhakti is stated in chapter XI as the "Seeing the Lord" Arjuna sees the Lord with the eye celestial conferred upon him. But what did the Buddha see with the Eye-celestial which he acquired as the result of Meditation? "With the eye-celestial which is pure and far surpasses the human eye, I saw beings in the act of passing hence, and of re-appearing elsewhere, beings high and low, fair or foul to view, in bliss or woe. . . . All this did I see with the Eye-celestial." He saw a panoramic view of the universe and how people fared according to their deeds. Our author makes Arjuna see the Lord Himself.

Now take Chapter XII. In Buddhism, four Bhāvanas are required to be cherished for the training of the heart and they are:

- (1) Metta (Loving kindness) (Maitri in Sanskrit).
- (2) Karuna (compassion).
- (3) Mudita (Sympathising joy).
- (4) Aupekkha (unconcernedness).

See Maha Sudassan Sutta and Tevijja Sutta.

These sublime moods, Brahma-vihārās as they are called, are, if not the end of Buddhist culture, at any rate its initiation:

“And he lets his mind pervade one quarter of the world, with thoughts of Love, and so the second, and so the third, and so the fourth.

“And thus the whole world above, below, around and everywhere, does he continue to pervade with heart of Love-far-reaching grown great and beyond measure and just, Vesetha, as a mighty trumpeter makes himself heard and that without difficulty—in all the four directions; even so of all things that have shape or life, there is not one that he passes by or leaves aside but regards them all with mind set free and deep-felt love. Verily this, Vesetha, is the way to a state of union with Brahmā.”

Exactly the same formula is repeated in the case of the three other moods, compassion, sympathising joy and unconcernedness. This is a very ancient doctrine, of Early Buddhism and it spread to Japan, China and other Countries also.

These Vihāras were, as it were, means towards an end: they constituted what Hindus call Sadhana. The Goal to be reached was union with Brahmā (in Buddhistic sense). They were to be practised by every Buddhist. The simile of mother and child indicated in Metta Sutta was subsequently explained and enlarged by Buddhaghosha but there is no doubt that if Buddhi was to be disciplined by Buddhiyoga the heart was to be attuned to Brahmā (in a Buddhistic sense) by these Brahma-vihārās. The scheme of self culture was thus complete.

In Gita Chapter XII, these qualities are predicated of a true devotee with a little difference (to

be pointed out presently) which is very significant in its own way.

Instead of being the 'means towards an end, as these Brahma-vihārās were in Buddhism, they are described as the marks of a true Devotee. They are given in the Gita in the same order as in Buddhism.

“ Maitra and Karuna ” are given in stanza 13.

“ Mudita = Joy could not be predicated of a devotee and hence he was described in stanza 15 as being free from Harsha (joy) which is nothing but Mudita.

“ Upekka ” is present in stanza 16 in “ Aupeksha ”. Gita was alive to the fact that these moods were to be practised regarding every creature as was noted in stanza 13 in the word “ All the beings ”. But this sense of Buddhism was apparently forgotten by the time of Yoga sutras. Vide Sutra 1, 33, which runs :

“ Maitri-Karuna-mudito-pekshanam
Sukh-dukh-punyapunya-vishayanam
Bhav-nata-shchita prasadnam.”

“ = By cultivating habits of friendliness, compassion, complacency and indifference towards happiness, misery, virtue and vice (respectively) the heart becomes pure.”

Vyāsa the commentator explains :

“ Let him cultivate in his mind the habit of friendliness towards all those who are found in the enjoyment of pleasure ; compassion towards those who are suffering from pain ; complacency towards those who are virtuous, indifference towards the vicious.”

The moods which were to be cherished towards all according to Buddhism are here restricted and they do not denote what was originally intended of them. See also Sutra III, 22. These moods were characteristic of Early Buddhism and they are stated in the same order by the Gita with the little difference that "Mudita" could not be predicated of a true devotee he having become a Siddha in which condition Rajoguna could not be said to exist. Hence the attempt by certain commentators to translate "Maitri" = absence of hatred and Mudita = absence of grief. These Brahma-vihārās are characteristic of Buddhism and were probably not to be met with in ancient Lore of India in the same order as in Buddhism. Rādhakrishnan in his Indian Philosophy (page 425) contents himself by saying that "they are borrowed from the prevailing beliefs"—for which latter statement he quotes no authority.

We now come to Chapter XIII.

Take first the definition of "knowledge". In stanzas 7-11 Buddhism had laid down :

"We speak of a man having understanding (Panna-Prajna = knowledge). Now in what respects he has got understanding. It is because he understands that he is said to have understanding. He understands what suffering is, and its origin, and its cessation, and the way that leads to its cessation and the Gita adopts this as one of the constituents of knowledge and calls it 'Reflection on the suffering of Birth, etc.'" (See Buddha's first sermon). Again

in Chapter XIII, the “knowable” is the Brahman and it was to be known with the Eye of knowledge (see stanzas 12-18 and stanza 34).

But what was the “knowable” in Buddhism which was to be seen with eye of panna (Prajna).

“What is knowable (to be known) by pure mental consciousness (Manno-vinnana) isolated from the five faculties of Bodily sense? The ideas of Infinity of space, of Infinity of mind, and of the realm of thought are knowable by pure mental consciousness isolated from the five faculties of bodily sense.

“By what are these knowable ideas known.” By the Eye of understanding (Panna-chhakhhu).

Chapters XIV and XV dispose of Sāṅkhya doctrines.

We then come to Chapter XVI.

It seemed to be entirely based on Dhammapada and Sutta Nipāta. See notes.

Chapter XVII again seems to follow Buddhism. See the classification of Tapas and compare with what the Buddha said as to Bodily and mental purification and say whether our author is not closely following Buddhism. See notes.

Chapter XVIII again confirms this tendency of the author assimilating the best of Buddhism and making it appear as nothing new but old wine in new bottles. See stanza 12 describing the consequences of acts as desirable, etc., and compare with what the Buddha has said (*vide* notes thereto). It was remarkable that the Buddha called acts and consequences as black (Krishna) and white.

Patanjali's Yoga-sutras also called acts black and white. But our author could not call them so why? Because Shri Krishna was speaking and he could not very well associate badness with the colour black (Krishna) and he changed the classification into desirable, etc. The final conclusion of Buddhism was: "He who takes refuge with Buddha, Dharma and Sangha, he who with clear understanding sees the four holy truths, *viz.* :

(1) Pain.

(2) Origin of pain.

(3) The destruction of pain.

(4) The eightfold holy way that leads to the quieting of pain.

That is the safe refuge that is the best refuge having gone to that refuge—a man is delivered from all pain."

This has been transformed into

"Letting go all Dharmas come to Me as your sole refuge. I shall release you from all sins. Be not grieved."

The notes of various stanzas of the chapters also contain other points which seem to establish Buddhistic influence but we believe we have said enough to show that it looks as if the Gita were a protest against Buddhism. Moreover it seems to assimilate its good points.

ARE THERE ANY INTERPOLATIONS IN THE GITA ?

OR

THE GITA AND THE VEDANTIC THOUGHT OF THE
UPANISHADS

Telang following Schlegel and Lassen holds :

“ We have the text now almost exactly in the condition in which it was when it left the hands of the author. There are very few real various readings considering that the Mahabharata must have been tampered with on numerous occasions this preservation of the Gita is most interesting it doubtless indicates that high veneration for it which is still felt and has for long been felt by the Hindus and which is embodied in the expression used in the colophons of the MSS., describing the Gita as the Upanishad sung by God.

“ Schlegel draws attention to one other circumstance regarding the text of the Gita which is also highly interesting namely that the number of the stanzas is exactly 700. Schlegel concludes that the author must have fixed on that number deliberately in order to prevent as far as he could all subsequent interpolations.”

It was on this consideration that we noted one stanza in the beginning of Chapter XIII as an interpolation.

Professor Garbe, on the other hand, in his learned and scholarly Introduction to the Bhagavat Gita holds that the original Gita concerned itself with

the Bhakti of Shri Krishna as a personal God and that it was refashioned afterwards and that the admixture of passages of Vedāntic import was subsequently deliberately done. Starting with this theory he expurgates nearly one hundred and seventy out of the seven hundred as interpolations.

He sums up his conclusion as under :

“I have read the Bhagawad Gita six or seven times during the course of the year and the impression has ever strengthened itself on my mind that the Vedāntic and the Mimānsic parts are unoriginal. I have therefore ventured to carry into practical execution the idea of separating the above-named parts of the Bhagawad Gita not as the result of any abrupt conceit but on the basis of a slowly accumulating conviction. By thus separating the particular parts it appears to me that there is by this process nowhere caused any real gap in the Bhagawad Gita ; rather the interrupted relationship of the various passages is further restored : thus for instance, quite decidedly by removing the passages :

III, 9-18 ;

VI, 7-32 ;

VII, 7-11 ;

VIII, 20 ;

IX, 6.

A better confirmation of my theory than this cannot possibly I believe be expected.”

He then gives in the appendix all the passages which he thinks are interpolations.

When such learned and scholarly persons are so divided in their opinions, it is necessary to proceed with caution. Higher criticism demands that we should get at the author's mind.

Let us now see how far has Prof. Garbe succeeded in his attempt.

His views are worthy of all respect, result as they are of vast learning, and ripe scholarship. His power of penetrative analysis is writ large on every line of his learned introduction.

Reserving III, 9, 18 for separate treatment (for which see notes in the appendix) we shall first deal with those passages which are considered typical Vedāntic interpolations.

The learned Professor first refers to VI, 37-32 as nearly conclusive in support of his theory.

Stanza 27 runs :

“Indeed there comes supreme happiness to a Yogin with a (1) tranquillised mind, (2) whose rajas has allayed, (3) who is free from sin, and (4) who has become Brahman.”

The learned Professor seems to argue : “How could such a passage speaking of ‘Becoming a Brahman’ find a place in a book dealing with devotion to a personal Deity ? We have conclusively shown (*vide* notes to stanza 3 and 7, Chapter VI) that the author has based his scheme of Dhyāna-yoga as propounded in this chapter mostly on Br. A. Upanishad, IV, 4, 22 and 23.

The Upanishadic passage referred to in brief, is as follows :

“ He therefore that knows it, after having become
 Quiet (Śānta),
 Subdued (Dānta),
 Satisfied (Uparata),
 Patient (Titikshu), and
 Collected (Samāhita),

sees self in self, sees all as self . . . Free from evil, free from spots, free from doubts he becomes Brahman”. Thus this passage first states the steps which have to be followed (shanta, Danta, etc.), *vide* stanza 7, chapter VI, and then concludes with the declaration that the person who has thus disciplined himself becomes Brahman (Brahma Bhavati). Stanza 27 has simply versified the conclusion and the steps (in brief) stated by the Upanishad. All the words used in stanza 27 are modernised forms of the Upanishadic words “Shāntarajasa” of the stanza = “Viraja” of the Upanishad.

“Akalmasha” of the stanza corresponds to “Vipāpa” of the Upanishad. “Yogin of Tranquillised mind” is the “Shānta” of the Upanishad.

Stanza 28 repeats what is stated in stanza 27. Again stanza 29 is: “He who has devoted his self to Yoga, who looks alike upon all, sees his self existing in all and all beings in the self.” Is this not again quoting the Upanishad :

“Atmani eva Atmanam Pashyati, Sarvām Atmanam Pashyati.” Stanzas 30-32 are mere expositions of stanza 29. It is thus evident that these stanzas are the very essence of the whole chapter.

They are therefore no interpolations stating as they do the conclusion which is reached by the practice of the steps prescribed.

Further a comparison of the Upanishadic declaration with stanzas 27-32 reveals a remarkable change which the author has deliberately introduced in the Upanishadic conception. The *Summum Bonum* in the Upanishad was to "become Brahman". Sequence of the steps laid down was 1st. "Sama," "Dama," "Uparati," "Titiksha," and "Samādhi," then having completed these steps one was then (2) to see self in all and all in self. And then having thus become (3) "free from evil, free from spots, free from doubts," one (4) became one with the Brahman. He who was thus full of the vision of the self, that was within and without all bodies and that stands eternally one filling all this grand receptacle of the universe who sees no cause other than that supreme cause had nothing to do with action any more.

Professor Deussen has expressed this Upanishadic thought in the following words :

NOTE

"He who has attained the conviction 'I am Brahman' has reached with it the knowledge that he in himself is the totality of all that is and consequently he will not fear anything because there is nothing beyond him ; he will not injure anybody for 'no body injures himself by himself'".

He who has obtained this knowledge continues to live, for he must consume the fruits of his preceding life ; but life with its temptations can no longer delude him. By the fire of knowledge, his former works are burnt, and no new works can arise. He knows that his body is not his body, his works are not his works ; for he is the totality of the Atman—the Divine being and when he dies “ his spirit does not wander any more, for Brahman is he, and into Brahman he is resolved ”. As rivers run and in the deep lose name and form and disappear so goes from name and form released, the wise man to the Deity.

See also Chh. Upanishad, II, 23, 2. Where the word “ Brāhmasaustha ” (He who is firmly grounded or rooted in Brahman) is used. This is the Upanishadic Brāhmisausthiti.]

According to the Gita, however, one has first to become Brahman (stanza 27) and then to see the self in all and all in the self (stanza 29), *i.e.*, one who had become Brahman had to live in the world and to lead the life of the spirit. Having established himself in one-ness, one was then *to worship* the Lord *in Devotion* as existing in all beings (stanza 31) and then one was said to live in the Lord under whatsoever conditions one may be living in actual life. Stanza 32 again affirms that one was to live the life and to feel interested in the welfare of all (Sarvabhūtahite ratah). Their misery was his and their Happiness was his. This doctrine that the Dhyāna-Yoga was to come first and then when one

had become Brahman, one had to see self in all and all in self and had to live radiating sympathy in the world and sharing joys and sorrows of others was the fundamental doctrine of the Gita.

It was first hinted at in chapter II, 71-72 (see notes under Brahmā-Nirvāna). Chapter V, stanzas 16-26 (especially stanzas (24-26), makes this very clear.

First "knowledge" was to be obtained which was synonymous with becoming Brahman (stanzas 16 and 17). Then one was to see his self in all and all in the self (see stanzas 18-19). This was called Brāhmi-Sthiti (vide stanza 20); that this stage of being rooted in the Brahman came after the stage of becoming Brahman which was synonymous with the destruction of Rāga-Dvesha and Moha was clear from stanza 24 wherein it was stated clearly that "the yogin *obtained* Brahmā-Nirvāna after becoming Brahman". See note on Brahmā-Nirvāna II, 72—wherein the word Brāhmi-sthiti-Brahmā-Nirvāna was used and which was defined in the stanzas V, 18, 19, 20, 21. See also Chapter VII, 17, where the condition of Brāhmi-sthiti is called "Ekā Bhakti" and notes thereto.

Chapter VII, 20-22, also said the same thing.

That seeing the self in all and all in the self and seeing all like one Self constituted the core of Bhakti (Brāhmi-sthiti) was again hinted at in Chapter IX, 29.

That "Knowledge" precedes "Bhakti" was also fully established in Chapter X, 8-11. That the trend of the whole thought of the Gita is the same is

further confirmed by XI, 54-55. This position was again summed up in Chapter XII, 12, and was referred to in Chapter XIII, 27-28. A Sāṃkhya Trigunātita was also one who had become Brahman—and then he become rooted in Brahman by Bhakti Stanza XIV, 26 and 27 (The word Pratishtha was very significant and there was now no difficulty in understanding its true meaning).

XV, 19, was also emphatic on the point.

Chapter XVIII, 50-55, was the culmination of this doctrine, *viz.*: (1) one became Brahman when Rāga-Dvesha and Moha had been completely destroyed by practice of Dhyāna-Yoga which was the same thing as becoming a man of "Knowledge" (IV. 10); (2) when one had become Brahman—one had then to remain rooted in Brahman (Brāhmīsthiti)=seeing self in all and all in self and this again was=Bhakti or Devotion in Purushottama being rooted in which one was to live the life in the world doing works—but not being bound by them and thus attaining the Inexhaustible abode (Shri Krishna) see stanza 56, Chapter XVIII.

Bhakti as thus understood was thus the culmination and final fruition of "Knowledge" or Dhyāna-Yoga and was consequently superior to and higher than Dhyāna.

Chapter XII which summed up the doctrine of Bhakti finally laid down that it was superior to Dhyāna-Yoga.

The learned Professor does not find any interpolated passage in chapter XII and so we may take

it that he has nothing to urge against this fundamental tenet of the Gita. . . .

Chapter XVIII, is, according to all authorities the upasamhāra (conclusion) of the whole book and Prof. Garbe does not consider it to be unguenuine. He says :

“That many of the fundamental teachings of the Gita are for the first time brought into clear light in passages of the XVIIIth Adhyāya (V, 44, 66) speaks for the genuineness of the later Adhyāyās.” In the appendix while dealing with chapter XVIII he remarks :

“XVIII, 50-55. Vedantic interpolation. When in these verses it has been mentioned as to how the perfected one goes to brahman we might ask why he should be admitted in V, 55, into union with Krishna the personal God.

“Verse 55 forms a transition to the intercepted text of the original poem though in a clumsy manner since one that has become Brahman has no more any occasion to compass the highest devotion, to Krishna.”

If then Chapter XVIII is the conclusion of the book as it undoubtedly is how can the passages 50-54, 55, be removed which summed up Dhyāna-yoga and Bhakti and which stated the same thing as stanzas 27-32 of chapter VI.

It would not be out of place if we elaborate this point a little further so that the difference between meditation and devotion as understood in the Gita may become quite distinct and clear.

The first step in Dhyāna-yoga, as is well known, is the withdrawal of our senses from sense-objects and to still the mind and to secure perfect tranquillity.

Not only has the mind to cease to operate in the outside world but it has to be diverted from external things and to be focussed on the Brahman---the Imperishable Aum.

We have to select a quiet place, we have to adopt a posture which will help in securing the tranquillity. We have to eat only as much as would keep the body well, we have to so regulate our sleep that it may barely fulfil the requirements of our physiological nature. All these preliminaries are laid down so that we may the better be able to achieve our object, *viz.*, tranquillise the mind restless as it is by nature so that the consciousness of a still, calm surface may be attained without the calmness being disturbed by the gusts of wind (passions). Having secured calmness, and tranquillity, we have to get absorbed in our true spiritual nature we have to be happy and content with ourselves (आत्मना आत्मनि तुष्टः) we have to purge the dross and isolate ourselves from physical, mental nature. Having become re-absorbed in ourselves, having perfected complete renunciation, having thus got the real pure spirit life, we have to merge ourselves in the Highest self which animates the whole universe. We have to secure freedom . . . from the cycle of re-births by means of Abstract knowledge meditation and concentration "Detach yourself from the world, and

then re-attach yourself with the source of All life pulsating through the universe”.

Perfect Quietism, complete mergence of the self in the Highest self—that was the way of the Dhyāna-yoga. The world was to be renounced, the contentment was to be found in the Highest self.

If our race as a whole set out to pursue an ideal like this, which must ultimately eliminate bodies and the world altogether it is clear that very soon we should find the conditions of our environment so altered that we could no longer speak of the human race.

In this world, however, our spirits not only permeate matter but find their only expression through its medium. So long as we are human, we must have bodies and we cannot make the world evaporate into airy nothings.

The ascetic's attempt to grow spiritually by destroying physical instincts has always met with disaster. We should therefore live in such a way that the spirit receives as much help and as little hindrance from the body or the world as possible.

Having gained spiritual strength by the practice of Dhyāna-Yoga, having thus found the fount of life and energy—our mind and spirit should find its fullest expression unthwarted by the world. That is where the Bhakti steps in.

By finding our centre, we have not to commit an act of self-extinction, we have rather to live in the world, not as a slave but as a master. The culmination of knowledge thus gained, is in the power to

see and feel the mobile and the immobile creation in the Atman. We have not only to see the self in all, existing in the multifarious forms of the manifested universe but all the universe in the Self. Unity in the self of the whole creation is what we have to constantly keep in mind.

यथाऽऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥—IX, 6.

We shall live in the world, but we shall have no desire for wealth “a clod of earth and a nugget of gold” will be the same to us. We shall have no lusts, no passions—nothing to dislodge us from the high pedestal thus gained.

We will perform work in the world—not to gain petty ends—but to further the one increasing purpose that runs through nature—we will be but instruments of Divine Will.

The work will create no bondage for us; the materiality will have no net for us to entangle us in its meshes, or as the practical Buddhists put it: “The brother who is Arahant in whom the intoxicants (Assavas=cankers) are destroyed, who has lived the life, who has done his task who has laid low his burden, who has attained salvation, who has utterly destroyed the fetter of re-birth, who is emancipated by the true gnosis, he is incapable of perpetrating nine-things:

- (1) He is incapable of deliberately depriving a living creature of life;

- (2) He is incapable of taking what is not given so that it constitutes theft.
- (3) He is incapable of sexual impurity.
- (4) He is incapable of deliberately telling lies.
- (5) He is incapable of laying up treasure for indulgence in worldly pleasure as he used to do in the life of the house,
- (6) He is incapable of taking a wrong course through Rāga (partiality).
- (7) He is incapable of taking a wrong course through hate,
- (8) He is incapable of taking a wrong course through stupidity (Delusion Moha).
- (9) He is incapable of taking a wrong course through fear.

He is then to be full of the Lord, he is to eschew personality altogether he is to radiate love and sympathy all around seeing in every one his self. All his actions are to be consecrated to the Lord, to be done to the Glory of the Lord. In fact he is to live in God, in his Divine self—and has never to swerve from the ideal which he is to actualise. This is the Bhakti taught in the Gita. It is the highest culmination of Jnāna and Karma-Mārgās. The corner-stone is that all life is His, it flows from him. But for His willing nothing would exist.

The Buddhists only stopped at the completion of the Eightfold-Path, when Nirvāna was to be attained, which was the cessation of Dukkha. Here there was to be not only cessation of Dukkha—but a Blessed fellowship with the Lord (Ananda)—the

Nirvāna was to be rooted in Brahman or the Krishna, it was to be a Brahman-Nirvāna.

Shri Krishna as thus understood was no personal god as assumed by so many, He was the Purushottama in the sense of Chapter XV, verses 16-20, the Highest Brahman—equality of attributes with whom was to consist of immortality—eternal peace and joy and everlasting righteousness, *vide* verses 26 and 27, Chapter XIV.

The God-intoxicated man or the Bhakta when living in the world was to be the true exemplar and was to act in the pattern of the Lord.

Shri Krishna lived and acted, but not a single act of His was selfish nor any act of His create any bondage.

The stanza therefore meant no more than that that the true Bhakta was only he who applied the realised ideal in actual life. This was what was evidently intended to be conveyed when it was said that “A Brahma-Bhuta was subsequently to enter Krishna by Bhakti (Devotion and worship)”.

Krishna, the Son of Devaki, is for the 1st time spoken of in Chhandogyopanishad (*vide* III, 17, 4).

There was now no doubt that He was a historical figure. His deification was also a fact which was now well established. He, thus, according to the phraseology of the Upanishads was identical with the Brahman and the Gita speaks in several places of His identity with the Brahman of the Upanishads, *vide* Chapter X, stanza 12.

A perusal of the whole of Gita affirms the truth of this identity.

In II, 72—the word Brahma-Nirvāna is used.

In Chapter VI, 15, the words “Nirvāna-parmam Matsanstham” are used and they connote Brahma-Nirvāna—the “I” of the speaker being identical with Brahman.

This identification of “I” of Krishna with the Brahman is also established when we compare Chapter V, 10, V, 17, with III, 30, and other places too numerous to be detailed here at length. Being a Historical figure and being also identical with the Brahman, His multifarious activities in the world were thus described as that of a Purusha (a human being in form—but the Brahman God in reality) and He was called Purushottama, the Brahman manifesting in personality, *i.e.*, an Avatāra. He affirmed this much in chapter IV, 6, 8, and ultimately stated: “Whoever thus truly knows my birth and work divine, O Arjuna, on casting off his body is never born again, He is finally absorbed into me” which was a mere paraphrase of the Upanishadic passage “Brahma-vit Brahmaiva Bhavati”.

The deification which took place in His case was then transformed into the conception that the Brahman reincarnated in human form to redress the balance of good and evil. In the Upanishads, the highest ideal was mergence in the Brahman—when that Brāhmi-sthiti was reached, there was no more Karma to be done. The Upanishads do

not mention any case except of king Janaka and one or two more in which one who had attained this state—ever plunged again into the activities of the world.

Shri Krishna speaks of his innumerable activities and says that but for His acting the world would go to ruins. But his activities did not create any bondage for Him.

Hence the Gita states that after mergence into the Brahman one should lead the life of spirit, *i.e.*, of Devotion and Bhakti to the Purushottama, the Supreme Actor, who is the source of all energy, and to whom all the works are to be surrendered. Bhakti is thus mostly Karma-yoga. It is either (1) Karma-Sannayāsa in the Sense of Surrender of all works to the Lord, (2) Mat-Karmaparama, or (3) Karma-Phala-tyāga and founded on the Supreme knowledge that the Purushottama was the origin—the primal cause of the universe. This was undoubtedly going beyond the ideals of the Upanishads—making a Brahma-Bhuta take to active life—not in the spirit of ordinary humanity but in the spirit of a master. But the author was evidently led to this conception by the doctrines of the Bhāgavatas as well as the Life of the Buddha who lived nearly forty years preaching and promulgating his doctrines after he had attained Nirvāna or Emancipation by the practice of Dhyāna-yoga (concentrative meditation)—the one means prescribed by the Upanishads—which he actually realised in life. The author saw that it was possible for a Yogi to live life again—

though it was the life of a master and not that of a slave and in contradistinction to the Buddha—who proclaimed himself as the Norm and who did not postulate any Godhead, he called Krishna the Purushottama not the Buddha, as one who was higher than the mutable and the immutable—as one with the primal source of all life and energy for whom there was no room in Buddhism. And hence he appropriated the Buddhistic Trisarna (Buddha, Dhamma and Sangha) and proclaimed “I am the only refuge, come to Me—leave off all Dharmās”. Hence Chapter XVIII stated that when the Brahma-Bhuta saw all in Himself and His self in all, He became a Bhakta and as such one with Purushottama—the Krishna—not only nearest and dearest to Him but His very self, *vide* Chapter VII and Chapter XII.

Aurovindo Ghose in his Essays on the Gita has expressed this thought as under:

“The Brahman of the Māyavādins is silent, immutable and inactive; so too is the Purusha of the Sāmkhya, therefore for both ascetic renunciation of life and works is a necessary means of liberation. . . .

“*Renunciation* is indispensable, but the true renunciation is the inner rejection of desire and egoism, without that the outer physical abandoning of works is a thing unreal and ineffective, with it it ceases even to be necessary, although it is not forbidden.

“*Knowledge* is essential, there is no higher force for libration *but works with knowledge* are also

needed, by the union of knowledge and works the soul dwells entirely in the Brāhmic status not only in repose and in active calm but in the very midst and stress and violence of action. "By the union of knowledge, devotion and works the soul is taken up into the Highest status—to dwell there in the Purushottama who is master at once of the eternal spiritual calm and the eternal cosmic activity. This is the synthesis of the Gita."

"The Gita represents the Purushottama as higher even than the still and immutable Brahman, and the loss of ego in the impersonal comes in at the beginning as only great and initial and necessary step towards union in the Purushottama."

The learned Professor then refers to VII, 7 to 11, in support of his theory. A reference to the notes to stanzas 7-11 as well as to the note on "The Gita and Sāṅkhya" will show that they could not possibly be looked upon as interpolations. They state the true position of the author and are the very essence of his doctrine.

"Chapter VIII, 20-22. Interpolations based as they are on the standpoint of the Vedānta."

Stanza 20. "But there is another Entity 'unmanifest' and Eternal which is higher and beyond this unmanifest (Primordial matter) and which does not get destroyed when all the entities are destroyed."

What is the characteristic of the "unmanifest" (Primordial matter) as compared with the characteristic of the other "unmanifest" referred to in the stanza ?

The characteristic of the unmanifest (Primordial matter) is stated in stanzas 18 and 19 above. It is perishableness. The characteristic of the other "Unmanifest" is Imperishableness, Eternality as stated in this stanza. The contrast is too evident.

The author has shown (*vide* notes to stanza 25 et seq., Chapter II, which are not objected to as unoriginal) that the real Avyakta or the unmanifest is the Atman or Brahman.

The one Avyakta (Primordial matter) is thus the perishable, *i.e.*, the Kshara Bhava and the other is the Akshara (Imperishable, *vide* stanza 21).

The Akshara is the Brahman, *vide* stanza 3 above and the Kshara is the Adhibhuta.

The stanza 22 lays down that the Purusha is beyond (supreme to) these Kshara and Akshara, that is according to Chapter XV, stanzas 16-19, the Purusha who is beyond Kshara and Akshara is the Purushottama. See also in this connection notes to stanzas 42-43, Chapter III.

So these stanzas state the same truth as is stated in Chapter XV, 16-19, which are not objected to as ungenuine or unoriginal.

Rather they contain the essence of the Gita. If then stanzas 16-19 of Chapter XV are not interpolations how can stanzas 20-22 of Chapter VIII be considered as such.

IX, 6. The stanza runs :

"As the mighty air *which passes everywhere rests for ever* in space, understand that similarly all entities rest in Me."

This is only an illustration of the truth stated in stanzas 4 and 5 above. "All entities dwell in Me, I do not dwell in them."

Stanzas 4 and 5 are also objected in the Appendix as ungentuine. But do they not state the same truth as is stated in Chapter VII, 12, which is not objected to as an interpolation? These stanzas 4, 5 and 6 along with Chapter VII, 12, state a cardinal doctrine of the Gita.

Remove them and the book becomes devoid of any system in it.

The typical Vedāntic passages relied on by the learned Professor as supporting his theory of Interpolations are thus seen to be the core of the real teaching of the Gita. We now proceed to deal with the other passages objected to as interpolations in the Appendix. We shall deal only with those passages which have a bearing on the teachings of the Gita, we shall not however deal with passages which involve questions of mere opinion or predilection.

APPENDIX

I, 1-19.

We need not discuss these passages as they do not form any part of the teachings of the Gita.

II, 17.

"A vedāntic interpolation necessitated by the mutual contrast (referred to in the sequel) between

the transitoriness of the bodies and the eternity of the spirit that always takes new bodies and to which alone relate the expressions in the masculine genitive case in the following verse." Stanza 17 finds its place where it does on very good grounds, *vide* notes to stanzas 17-22 and it cannot be removed without destroying the whole argument.

The an-atta doctrine of the Buddhists was being controverted and it was natural for this passage to find its place here. II, 72, is objected to as an interpolation probably because the word "Brahman" is found in it before the word *Nirvana*. The notes under II, 72, and the note on "The Gita and Buddhism" will make it clear, that the author has herein summed up his final opinion. By this stanza he has demolished Buddhism in his own way. The stanza, as we read it, is the real essence of Chapter II, 39-72. But for it, the whole of these stanzas may not have been written at all.

III, 9, 18.

"An interpolation of the Mimāṃsa Theory which does not quite fit in with the connection."

Verse 19 connects itself immediately with verse 8. In this latter verse Arjuna is asked to do the "Niyatam Karma," *i.e.*, to fight. In the passage interpolated the significance of the sacrifice is imparted to the word Karman. The interpolation concludes in vv. 17-18 with the description of a man who no more finds any use in the ritualistic regulations and who is generally averse to action.

Verse 19 stands in glaring contrast to these two verses.

We cannot take the “*niyatam Karma*” to mean “fight”. See notes to stanza 47, Chapter II. The “*niyatam Karma*” was the Karma fixed or enjoined by the Vedas. See notes to stanza 8, Chapter III, and thus primarily it meant “Sacrifices”.

The “*Kārya*” Karma, *viz.*, conduct and social duty is also enjoined by the Shāstras and it is duly provided in stanza 19 below :

Fighting, for a Kshatriya, was a “*Kārya*” Karma and not a *niyatam karma* which therefore evidently connoted sacrifices. The direction in stanza 7 was “Do work but unattached” which meant practically the same thing as doing work without any expectation of fruit. If this direction were to be always kept in view, no ordinary mortal would do any work, there would be no rationale for work. If desire for benefits is not to be an incentive for action one may as well say “why should I perform work at all?” See notes to stanza 47, Chapter II.

It was having regard to this effect of the teaching that it was enjoined by the Vedas, “Do you perform work prescribed to be done,” *viz.*, sacrifice.

But if this was so, then Arjuna objected saying “It would spell bondage all the same whether laid down by the Vedas or not”. To this the reply was that the Mimānsikas considered that the work which was done in obedience to Vedic

injunctions, did not create any bondage. But the author further added that this was not his view. He said that such works should also be done without any expectation of reward or benefit (*vide* 2nd line, stanza 9) and notes thereto. This was the gist of the argument. He then stated that the sacrifices were to be performed as they were enjoined since the creation of the world and for other reasons as well.

He concluded in stanza 16 that an immemorial usage was always to be observed.

This was the characteristic Hindu mentality—to abolish nothing pertaining to antiquity.

Moreover we have shown in our note at the end of Chapter III why these stanzas find their place here. The author was of course dealing with Karma-yoga and he could not well ignore mentioning sacrifices—they being the highest Karma of antiquity. He, however, introduces his doctrine of “non-attachment” and applies them to “Sacrifices” as well in contradistinction to Mimāṃsists—who did not believe in any such doctrine but who insisted on their being performed as they were enjoined by the Vedas. They performed them to obtain rewards here and hereafter.

The author eschewed this aspect and asked that they be performed without attachment as they were laid down of old. Stanzas 17 and 18 were introduced by way of paranthesis. The author just glanced at the other truth—*viz.*, Naishkarmya. This was his method. When he was dealing with Buddhiyoga—he

referred to Karma-yoga, *vide* stanzas 47-48 et seq., Chapter II. When he was dealing with Karma-yoga, he glanced at Jñāna-yoga and when again he was dealing with Jñāna-yoga (Chapter IV), he referred to Karmas, in stanzas 11-12, speaking of Bhakti, he referred to sacrifices, *vide* stanzas 20-25 (Chapter IX). He always took an all-inclusive view.

If III, 9, is objected to why not XVIII, 6, which affirms the same view (see note to stanza 9, Chapter III).

IV, 24. See below IX, 16-19.

“IV, 31-32. A Vedantic ritualistic interpolation in the description of the sacrifice understood in a spiritual sense.”

In stanza 32, the author gives his final opinion about the various kinds of sacrifices. How then can it be considered an interpolation? *Vide* notes to stanza 23. Of course the word Brahman is used in the first distich but after what has been stated by us at various places we need not fight shy of it. Stanza 31 is no more an interpolation than is stanza 13 of Chapter III which states a doctrine of ritualism. We have shown that mention of sacrifices there in that chapter is not an interpolation.

So stanza 31, Chapter IV, cannot be an interpolation.

“IV, 34. Interpolation for the purpose of recommending the scholastic discipline of the Brāhmanas, line 2 conflicts with the circumstance that it is Krishna Himself who is instructing Arjuna.” Is

this stanza really an interpolation? If so, why is not stanza 7, 2nd line, Chapter XIII, an interpolation? It states the same thing.

Chapter IV deals with "Knowledge" and stanza 34 lays down the basic means of acquiring this Great knowledge, *viz.*, waiting upon a preceptor and serving Him.

Chapter XIII, 7, makes the means of obtaining knowledge also a factor of knowledge. And this is not objected to by the learned Professor. "Reverence to the Guru" is also inculcated in chapter XVII, 14, wherein it is called a bodily austerity which is essential with other elements mentioned therein for acquiring knowledge. This too is not objected to as an interpolation by the learned Professor. A general proposition was being stated in line 2. How it conflicts with the circumstance mentioned by the Professor does not appear clear to our mind. We need not say much as to stanza 35 being an interpolation. We refer the Reader to our notes under Chapter VI, 27-32.

"Chapter V, 6, 7, 10, 16-22, 24, 26—Vedantic interpolations." We have in notes to Chapter V shown that it first sums up Chapter III and Chapter IV and then states that both reach the same goal. (Brahma-Nirvāna).

Stanza 10 is nothing but stanza 30, Chapter III in another form (Krishna = Brahman). The latter is not objected to by the learned Professor as an interpolation. There are innumerable passages identifying Krishna with the Brahman (*ubi-sup*)

and mention of Brahman in 16-22, Chapter IV, need not now mislead us. On the other hand Jñāna-yoga is summed up in stanza 16-22 or rather in 13-22 and it could not well be an interpolation as it simply summarises with care what is stated in Chapter IV which is not objected to by the Professor as an interpolation.

Stanzas 24-26. See note under II, 72, Ubi-sup. Chapter VI, 27-32, Ubi-sup.

“Chapter VII, 7-11, 14, 15, 19, 25, 26, 29, 30. Vedantic interpolations, vv. 7-11 intercept an exposition resting on a fundamental tenet of the Sankhya (Philosophy). Verse 26 according to which no one knows God is along with v. 25 excluded for the reason that it contradicts verse 24 according to which only the unknowing ones understand Him not.”

As regards 7-11—ubi-sup. No interception is to be seen there. Stanzas 14 and 15 are objected to probably on account of the use of the word *Māyā*. In the body of the Introduction the learned Professor says:

“If I might still bring forward a circumstance in favour of my opinion it is the use of the word *Māyā* which occurs six times in the Bhagawad Gita. Among those passages the word *Māyā* has at IV, 6 and XVIII, 61, the old sense of ‘Miraculous power’ (these passages are in my opinion old since they treat of Ishvara) but the word has at VII, 14 (twice) and 15 and 25 the technical Vedānta meaning of the world appearance Cosmic illusion.”

Opinions may differ and all we need say is that a reference to our notes under the head Prakriti and Māyā at IV, 6, will probably dispel the doubt. They are an essential part of the whole doctrine of the Gita as is S. 19 “Vasudeva is all this”.

The author has simply paraphrased Isopanishad here (*vide* note on “The Gita and Upanishads”) which explains why these stanzas are found here.

Stanzas 25, 26. This is hypercritical. There is apparently no contradiction if the stanzas are read aright.

Stanzas 29-30. These stanzas along with stanza 28 state the same thing as is stated in VI, 27-32. “One who knows Brahman” (stanza 29), becomes Brahman as is so well established. Having become Brahman one has to see the Lord as the primeval cause of the universe as well as the Lord of Gods, and the Enjoyer of sacrifices, *i.e.*, one displayed in infinite variety. And that is (*vide* Chapter IX) pure Devotion.

Knowledge or Dhyāna is the basis of Bhakti and though the words used are rather technical the meaning is quite clear.

Being the fundamental tenets of the Gita (see above under Chapter VI, 27-32) these passages cannot be looked upon as interpolations.

“Chapter VIII, 1-4-20-28 interpolations.”

As regards 1-4 see note under VII, 29-30 above.

As regards 20-28. For 20-22 see above under Chapter VIII, 20-22, 23-28 are objected based as they are on the stand-point of the Vedānta and the

Brāhmanic theory regarding the auspicious time of death with the superficial nature of which the original Gita has indeed nothing to do. The whole character of the poem shows that. This is a mere question of opinion. What about stanzas 5, 6, 10, 13, et seq. ?

IX, 1-6. See notes to these stanzas.

Chapter IX, 16-19. " A pantheistic interpolation in the midst of a description of the different kinds of the worshippers of God."

If these stanzas are interpolations then what pray is the significance of stanza 15 which mentions three kinds of Jnana-Yajnas (knowledge-sacrifice) ? As we have shown conclusively in our notes these stanzas along with stanzas 20-25 describe the three kinds of knowledge-sacrifice referred to in stanza 15. What then is knowledge-sacrifice ? It is referred to in Chapter IV, stanzas 28 and 33, which the learned Professor does not consider to be interpolations.

Knowledge-sacrifice, as we have shown—(*vide* note to stanza 24, Chapter IV) is the same as " Brahma-Karma-Samādhi " referred to therein.

The author was aware that the Svādhyāya referred to in stanza 28, Chapter IV, was called Brahma-Yajna (*vide* our note to stanza 28, Chapter IV) in the ancient books such as Śatapatha Brāhmaṇa and others. He therefore does not use the word Brahma-yajna in stanza 24. He calls knowledge-sacrifice = Brahma-Karma-Samādhi which he has defined in Chapter IV, 24, which stanza cannot therefore be called an interpolation.

Moreover we have shown in our notes to stanza 15, Chapter IX, that what is stated in stanza 16, Chapter IX, and stanza 24, Chapter IV, corresponds to what is stated in stanza 20, Chapter XVIII, which the learned Professor does not consider to be an interpolation.

In fact the author is consistent throughout.

The subject matter is Bhakti. If these stanzas be omitted, what other worshippers are referred to anywhere?

How then do stanzas 20-25 find a place where they do and what is their connection with stanza 15?

What are the 3 classes and where are they mentioned? If stanzas 16-19 are interpolations stanza 15 may as well be deleted, but the learned Professor does not ask this to be done.

IX, 29. A question of mere opinion.

X, 10-42. A question of mere opinion.

XI. As regard XI, 7, 13, 15, 16, 18 and 19, the learned Professor becomes rather hypercritical and we need not discuss his position or his mere opinions.

X, 37-40. "Vedāntic Interpolations."

Asat = Kshara.

Sat = Akshara.

"Tat Param" = *Purushottama*.

It is the same doctrine as stated under VIII, 20-22, and so it could not be an interpolation. It again finds an expression in XV, 16-20, which are not at all considered interpolations.

XIII, 2, Vedāntic interpolation. We need not discuss this as it is a mere question of opinion.

XIII, 4. See notes.

XIII, 12-18, 27, 28, 30-33.

12-18 see notes.

27-28-30-33. See above notes under VI, 27-32.

XIV, 26, 27—Vedāntic appendage. The question asked in V, 21, is answered in vv. 22-25.

See stanza 19 notes. Also note on "The Gita and Sāṃkhya". As well see VI, 27-32 above.

XV, 12-15. "An interpolation that disturbs the connection and is based on the standpoint of the Vedānta and Brāhmanic Theology."

If Chapter VII, 7-11, are not interpolations as shown above, XV, 12-15 could not be considered as such as they state the same view.

They do not disturb the connection either

XVII, 23-28. A mere question of opinion.

XVIII, 45-46. A mere question of opinion.

XVIII, 50-54-55. See above under Chapter VI, 27-32.

XVIII, 74-78. A mere question of opinion.

THE GITA AND THE UPANISHADS

The study we have made of the Gita, has convinced us, more than ever, that there was a core of truth in the famous couplet :

"All the Upanishads are kine, and Shri Krishna is the great Milcher thereof. The Gita is the ambrosial Milk and the first drinker of the same is Arjuna—the calf." Only we have to replace the words "all the Upanishads" by the words "The ten classical

Upanishads". There is no doubt whatsoever that the Gita derived most of its inspiration from this fountain-head.

But the wonder of wonders is that none of the Upanishads is referred to by name in the body of the book. Not that the author was a plagiarist; but because they were common property, and the author assumed that his readers would understand the references.

Professor Garbe notes :

"The manifold resemblances which the Gita bears in thought and expression to the Upanishads of the oldest and intermediary classes do not prove the antiquity of the poem because this is to be regarded simply as a dependence of the Gita on texts partly belonging to a considerably higher antiquity. Telang in the notes to his translation of the poem has referred to numerous parallelisms from the Brihadaranyaka, Chhandogya, Kena, Isha, Katha, Mundaka, Prasna, Maitra and Svetashvatara Upanishads; but so far as I can see verbal or almost verbal borrowing of verses or parts thereof is confined to the Katha and Svetashvatara.

Bhagawad Gita II, 19 = Katha II, 19.

II, 20 = Katha II, 18.

III, 42 = „ III, 10.

V, 13 = „ Svet. III, 18.

VIII, 9 = „ „ III, 8.

„ 11 = Katha II, 15.

• XIII, 13 X 14 = Svet. III, 16, 17.

XV, 1 = Katha VI, 1."

Our study has brought to light some further facts in this connection. (*Vide* specially notes to Chapter VI, Chapter VII and Chapter IV and other places.)

The chief Upanishads relied upon are the

- (1) Brihadaranyaka,
- (2) Chhandogya,
- (3) Katha,
- (4) Mundaka,
- (5) S'vetashvatara,
- (6) Isha,

though there are references to others as well.

The author has his own peculiar ways of dealing with the Upanishadic passages. One such way is that he quotes the passages verbatim (This he follows mostly in regard to Katha and S'vetashvatara as noted above by Prof. Garbe).

The other method he adopts is that he takes an entire passage, paraphrases it and then versifies it (see notes to Chapter VI and Chapter VII). When he differs from the Upanishad he does not state that he is doing so. He gives his own view and then leaves out that part of the Upanishadic passage which he does not wish to adopt. He has done that in III, 42, in regard to Katha III, 10. He refuses to recognise any Mahat or Avyakta in the sense of the Sāṅkhya and omits that portion which contains any reference to them.

Of course Shaṅkara and Ramānuja were hard put to it to prove that the Avyakta referred only to the "body" but as every one can see that the

interpretation was rather forced and far fetched and withal unconvincing. Our author, however, has cut the Gordian knot by simply ignoring that part. The same he does regarding S'vet. in XIII, 13, wherein he does not adopt the second half as it contained the word "Ishāna" = Shiva—which he fights shy of. (*Vide* The Gita and Śaivism.) At other times he adapts passages of the Upanishads to suit the changes which had come over the minds of people in respect to certain philosophical matters. (*Vide* notes to Chapter XIII, stanza and other places.)

Let us now see how the author deals with some of the classical upanishads.

(1) Isa. The author has made the Upanishad all his own. It supplies him with the word "Asuri Prakriti" (*vide* notes). The Bhagavatā's "Vāsudeva" is assimilated to the first verse of the Upanishad "Isa Vāsyam idam sarvam" and that is the reason why he does not refer to any of the other vyuhās Saṅkarshana Pradyumna and Aniruddha. The whole outlook of the Upanishad is his (*vide* note on "Vijnāna" end of Chapter VII). Brihadaranyaka was his great authority throughout (see notes to various chapters.) The Chhandogya supplies him material for Chapter VI (stanzas 40-42), and Chapter VII (8-11). Mundaka is his chief authority for the Vishvarupa (Chapter XI) and he has assimilated it, adapted it and versified it in his own inimitable way.

The S'vetashvatara is his constant companion and his thoughts run closely parallel to it.

THE GITA AND SAIVISM

As we read the Śvetasvatara, it appears to be designed to be a Śaiva Upanishad.

Rudra is the only Lord who should be worshipped by all.

We have seen (*vide* note The Gita and the Upanishads) that our author is fully conversant with the contents of the Upanishad. He could therefore be taken to be quite familiar with the central thought of the Upanishad, *viz.*, that Rudra was the only one Lord. Now let us see how the author disposes of this idea.

According to him Rudrās are more than one. It appears that the author knew the number to be 11—as mythology states. For he states “Śrī Krishna is Śhaṅkara” among the Rudrās.

This statement is very significant.

All the lists of the names of Rudrās as given in the Purāṇas (*vide* Dr. Wilson’s notes on Vishnu Purāṇa and also Mahābhārata) do not contain the name of “Śhaṅkara”.

The names begin with Ajaikpāda, etc., and end with Hara, etc., but nowhere is the name Śhaṅkara to be found therein.

Why then does the author make Śhaṅkara only one of the Rudrās? The highly respected name under which Shiva had come to be worshipped was Śhaṅkara. The author dislodges him from that position by making Him only as one of the not very benign Rudrās.

Shan̄kara is only one of the Rudrās and then only a vibhuti of Shri Krishna. This was natural inasmuch as the author of the Gita being an Ekāntika Bhakta could not be expected to have the same reverence for Shan̄kara as he had for Shri Krishna the rivalry and antagonism between Śaivism and Vaishnavism being of very long and old standing. That the author fights shy of Shan̄kara or Shiva as the only Lord also appears to be a fact when we consider verse 13, Chapter XIII. Herein the author adopts half of the verse from Śvetasvatara Upanishad and omits the other half. The reason was plain enough inasmuch as the second half contained the word "Ishāna" a name of Shiva. The function assigned to Shiva by mythology is "Destruction of the universe".

Shri Krishna usurps this function when he says "I am the Great time engaged in destroying the world" and though Brahmā is shown to be contained in the Vishvarupa, there is no room for Shiva therein as Shri Krishna has assumed the functions himself. The word "Isha" is attributed to Brahmā and it could not in the context be taken to represent Shiva.

The author has smoothed over the differences with Śaivism with his usual skill without rousing any suspicions as to his partiality one way or the other.

That is his method throughout.

He adopted it in regard to Buddhism as well as Sāṁkhya and he has adopted it again in respect to Śaivism.

Of course there is no strident sectarian spirit ; but a way of differing which is entirely the author's own.

CONCLUSION

THE GITA AND BHAKTI

The survey we have made of the Gita thought, however inadequate and brief it is, would be incomplete, without mentioning the specific in the Gita, *i.e.*, Bhakti, Devotion to the Lord.

Stanza 61 (Chapter II) uses the words " Matpara " (devoted to Me). That is the first and the briefest mention of Bhakti and that too in a Chapter which is exclusively devoted to Buddhiyoga (for which see note on " The Gita and Buddhism "). Chapter III concerns itself primarily with Karma-yoga ; but this chapter also mentions another element of Bhakti Karma-Sannyāsa (surrender of all works to the Lord).

In stanza 3, Chapter IV, Arjuna is addressed as a Bhakta.

Chapter V concludes with describing the Lord as the Friend of all beings and Chapter VI ends with a direction as to Bhakti (devotion) being performed to the Lord.

Chapter VII (Stanza 17) makes it quite explicit that the author considers Bhakti as the highest end.

Though Chapter VIII concerns itself with Dhyāna-yoga Bhakti is not lost sight of (*vide* stanza 22).

Chapter IX, of course, is exclusively occupied with inculcating Bhakti which is declared to be the King of all knowledge and as the highest secret.

Chapters X and XI, of course, are devotional in outlook and propagate Bhakti.

Chapter XII finally compares Yoga and Bhakti and decides in favour of the latter as being superior.

Chapters XIII and XIV treat of Sāṅkhya and then when the final conclusion is summed up in Chapter XV, we meet Bhakti again in the last but one stanza (see stanza 19).

We then have the summation in XVIII wherein Bhakti is decisively considered to be the highest means of ethical and spiritual culture and wherein one is asked to leave all Dharmās and to take refuge in the Lord.

Now then, we are clear that Bhakti is the specific in the Gita.

What is this Bhakti? Essentials of the same are stated in Chapters IX, XI and XII and Chapter XVIII and are the following:

(1) Knowledge that the Lord (Ishvara) is the origin, the dissolution, the stay of the universe (see stanza 13, Chapter IX) and that He is the Father, the Mother, the friend and the Grandsire of the whole universe (stanza 17, Chapter IX). There is nothing but God. Everything is a manifestation

of Divine Life, an expression of God because nothing can be of which God Himself is not the root.

(2) Clear realization of the presence of God in everything and that the whole universe is formed of the many forms of the one form and its radiance. Prakriti is His and but for His willing the universe would not have come into being. "Vāsudeva is all this."

(3) Being permeated by this knowledge that "Vāsudeva is all this" Elimination of the idea of personality and egoism and obliterating separateness from Him and being merged in Divine Life.

(4) *Constant* Glorification of the Lord and attuning one self with Him.

(5) Surrender of all Action to the Lord.

(6) Doing all action for Him and in His name.

(7) Worshipping the Lord in all sincerity and devotion and making offerings to Him. Not asking for any *quid pro quo* and doing all work without expectation of fruit of Action.

Bhakti as thus enunciated is really superior to all other paths. It is based on Jñāna and on Karma-yoga, in fact Jñāna and Karma-yoga are its very foundation. Over and above the discipline of those paths, perfect trust and Devotion to the Lord is essential (which then incline the Lord to the worshipper, Prasāda). The idea of I-consciousness is absolutely destroyed and one becomes merged in Divine Life.

One becomes perfectly attuned to the Lord and every act becomes an act of worship. Devotion is

thus the full fruition of spiritual concentration and a true Bhakta will be nothing else but a channel of His will.

Let us then all be channels of His will.

OM NAMO BHAGAVATÉ

A BIRD'S EYE-VIEW OF THE GITA THOUGHT

I. Performance of Sva-Dharma (Kāryam Karma) and of Dharmās enjoined by the Shāstras (Niyatam Karma) ensures Samasiddhi, right achievement of aims, *i.e.*, both fruit and merit and thus equips one for being fit for higher life.

II. Karma-yoga, *i.e.*, performance of *all works* in the spirit of non-attachment and surrendering them to the *Lord*, *viz.*, Living the Divine Life (seeing the self in all and all in the self) thus reaching Brahma-Nirvāna = Brāhmi-sthiti or which is the same thing as Devotion in the Purushottama.

III. Jnāna-yoga and Buddhi-yoga, *i.e.*, cessation of Rāga, Dvesha, and Moha, the unregenerate triad, and becoming full of the Brahman leading a life of knowledge (*viz.*, seeing the self in all and all in the self) thus reaching Devotion in the Lord (Brāhmi-sthiti, Brahma-Nirvāna).

IV. Dhyāna-yoga, practising Sama, Dama, Upa-rati, Titiksha, and Samādhi—thus becoming Brahman (Brahma-Bhu) then seeing self in all and all in self

and Reaching Purushottama by Devotion. Thus Bhakti founded on Karma-yoga-Jñāna-yoga and Dhyāna-yoga—was the ultimate end. It was, thus, leading the Highest Ethical and spiritual life, consecrating every act to the Lord.

CHAPTER I

धृतराष्ट्र उवाच ।

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

Dhritarāshtra said :

“The men of my party and the Pāndavas, who, desirous of fighting in war (against one another), met together on the holy plain of Kurukshetra—what did they do, O Sanjaya ?” (1)

संजय उवाच ।

दृष्ट्वा तु पाण्डुवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥

Sanjaya said :

“Then the king Duryodhana saw the army of the Pāndavas drawn up in battle-array, and afterwards approached (his) preceptor (Drona) and spoke (to him) (these) words (to the following effect).” (2)

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

“O Preceptor, look at this great army of the sons of Pandu, as arranged in battle-order by your talented disciple, the son of Drupada.” (3)

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।

युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

“Herein there are several heroes with mighty bows, who are equal to Bhima and Arjuna in battle ; there are Yuyudhāna, Virāta and Drupada of the great chariot.” (4)

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।

पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुंगवः ॥ ५ ॥

“There are, moreover, Dhrishtaketu, Chekitana, and the valiant king of Kasi ; there are also Purujit, Kuntibhoja and Saihya, who is great among men.” (5)

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।

सौमद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥

“There are again Yudhamanyu, possessed of prowess, and Uttamaujas, possessed of heroism, the son of Subhadra as well as the sons of Draupadi. All these are indeed warriors of great chariots.” (6)

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ ७ ॥

“Those who are noted among us, the leaders of my army, do you know them, O excellent Brāhmana. I mention them to you in order that you may well recognise them.” (7)

भवान्भीष्मश्च कर्णश्च कृपश्च समितिजयः ।

अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥

“(They are) yourself, Bhishma, Karna, Kripa—the victorious in battle, Asvatthaman, Vikarna and also Saumadatti.” (8)

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

“And many other heroic warriors, who have set apart their lives for my sake and possess many instruments and weapons of war, all of them being well skilled in fighting battles.” (9)

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।

पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १० ॥

“Still, our army looked after by Bhishma is not quite adequate ; but this army of theirs, which is looked after by Bhima, is adequate.” (10)

अयनेषु च मर्षेषु यथाभागमवस्थिताः ।

भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

“Do you, even all of you, staying in your respective places along all the lines, offer your support unflinchingly unto Bhishma.” (11)

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः ।

सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १२ ॥

“(Then) the heroic grandsire, the aged Kuru, mightily roared out the lion’s roar and blew his

conch-shell so as (thereby) to produce cheerfulness in him.” (12)

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।

सहस्रैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

“Then all at once the conch-shells, the kettle-drums, the cymbals, the drums, and the horns were (all) sounded ; and the sound so produced became a tumultuous uproar.” (13)

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥

“Then standing in their great chariot, to which white horses were yoked, (both) Krishna and Arjuna blew their conch-shells.” (14)

पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः ।

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥

“Krishna blew his ‘Panchajanya,’ Arjuna blew his ‘Devadatta,’ and Bhima of terrible deeds blew his great conch-shell ‘Paundra’.” (15)

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुग्रीवमणिपुष्पकौ ॥ १६ ॥

“Yudhishtira, the king and son of Kunti, blew his ‘Ananta-vijaya’ ; Nakula and Sahadeva (respectively) blew the ‘Sughosha’ and the ‘Manipushpaka’.” (16)

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।

वृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥

“ And the king of Kasi—the wielder of the mighty bow, and Sīkhandin—the warrior of the great chariot, Dhrishtadyumna, Virāta and Satyaki—the ever unvanquished.” (17)

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

सौमद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥ १८ ॥

“ Drupada and the sons of Draupadi, and the mighty armed son of Subhadra—all these on all sides, O king, blew severally their respective conch-shells.” (18)

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥

“ That tumultuous uproar made the earth and also the sky resound, and rent asunder the hearts of the sons of Dhritarāshtra.” (19)

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ।

प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥ २० ॥

“ Then Arjuna, the Pāndava of the monkey-flag, saw the sons of Dhritarāshtra in their condition of arranged readiness; and as the attack with the weapons of war was (about) to commence, he took up his bow.” (20)

हृषीकेशं तदा वाक्यमिदमाह महीपते ।

अर्जुन उवाच ।

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥

“ And spoke the following (words) to Krishna, O King,

Arjuna said :

Draw up my car, O Krishna, between the two armies ; ” (21)

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।

कैर्मया सह योद्धव्यमस्मिन्नणसमुद्यमे ॥ २२ ॥

“ So that I may, in the meanwhile, see well these men, who are ready and anxious to fight, and (may know) who they are with whom I have to fight in this great work of war ” ; (22)

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।

धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

“ Those who have come together here with the object of fighting and are desirous of doing good in battle to the evil-minded son of Dhritarāshtra—they I wish to see well.” (23)

संजय उवाच ।

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

Sanjaya said :

“ Having been thus spoken to by Arjuna, O descendant of Bharata, Krishna stopped that most excellent chariot between the two armies ” (24)

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।

उवाच पार्थ पश्यैतान्समवेतान्कुरुनिति ॥ २५ ॥

“ In front of Bhishma, Drona, and all the kings (there assembled) ; and said—‘ O Arjuna, see these assembled Kurus.’ ” (25)

तत्रापश्यत्स्थितान्पार्थः पितृनथ पितामहान् ।

आचार्यान्मातुलान्भ्रातृन् पुत्रान्पौत्रान्सखींस्तथा ॥ २६ ॥

“ Then Arjuna saw there, arranged in position in both the armies, fathers and grandsires, teachers and maternal uncles, brothers, sons, grandsons, and similarly friends,” (26)

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।

तान्समीक्ष्य स कौन्तेयः सर्वान्वन्धून्वस्थितान् ॥ २७ ॥

“ Fathers-in-law, and also cordial companions. On seeing thus all his kinsmen so readily arranged for battle ” (27)

कृपया परयाऽऽविष्टो विषीदन्निदमब्रवीत् ।

अर्जुन उवाच ।

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ २८ ॥

“ Arjuna was overpowered by a strong feeling of mercy and spoke in grief as follows :

Arjuna said :

Seeing these men, O Krishna, who are my kindred and have come here with the desire to fight in the war ” ; (28)

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥

“My very limbs faint away in weakness, my mouth becomes dry ; my body trembles and the hairs stand on end ;” (29)

गाण्डीवं संमते हस्तात्त्वक्चैव परिदह्यते ।

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ३० ॥

“My bow, ‘Gāndiva,’ slips down from the hand, and my very skin is burning ; I am unable to stay as I am, and my mind seems to wander.” (30)

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥

“I see also inauspicious omens, O Krishna, and do not see any good in killing my own kindred in battle.” (31)

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२ ॥

“O Krishna, I do not desire to win victory ; nor (do I wish) to have the kingdom, nor pleasures. What is the good to us now, O Krishna, of a kingdom and of enjoyments and even of our own lives?” (32)

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।

त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥

“Those very men, for whose sake we desire to have the kingdom and (all) enjoyments and

pleasures, have come here to fight, having set aside their lives as well as their wealth.” (33)

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।

मातुलाः श्वशुराः पौत्राः श्यालाः संबन्धिनस्तथा ॥ ३४ ॥

“ (There are here our) revered teachers, fathers, sons, and similarly grandsires, maternal uncles, fathers-in-law, grandsons, and brothers-in-law, and persons who are related to us (in other ways).” (34)

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।

अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥

“ I do not like to kill these, although I am attacked by them, O Krishna—(not) even for the sake of the sovereignty over all the three worlds. Shall I (do so) for the sake of this earthly world ? ”

(35)

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।

पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ ३६ ॥

“ By killing these sons of Dhritarāshtra, what pleasure will there arise unto us, O Krishna ? Surely sin will cling to us, if we kill (even) these murderous opponents.” (36)

तस्मान्नाहं वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥

“ Therefore it is not proper for us to kill the sons of Dhritarāshtra along with their kindred. How, after killing our own people, may we become happy, O Krishna ? ” (37)

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।

कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३८ ॥

“ Even if these sons of Dhritarāshtra, with their minds overpowered by covetousness, do not see the harm arising from the destruction of the family, and do not see also the sin that there is in the practice of treachery as against friends.” (38)

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।

कुलक्षयकृतं दोषं प्रपश्यद्विर्जनार्दन ॥ ३९ ॥

“ How is it, O Krishna, that we, who see so well the harm arising from the destruction of the family, are not to know how to turn away from this sin ?” (39)

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ४० ॥

“ In case the family is ruined, the everlasting family-virtues are (all) destroyed ; and when virtue is (so) destroyed unrighteousness of course overcomes the whole family.” (40)

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।

स्त्रीषु दुष्टासु वाष्ण्येय जायते वर्णसंकरः ॥ ४१ ॥

“ Family-women become highly polluted in consequence of (their) being overpowered by unrighteousness, O Krishna ; and when the women are polluted, there will arise (the evil of) varna-sankara, O Krishna.” (41)

संकरो नरकायैव कुलघ्नानां कुलस्य च ।

पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२ ॥

“The confusion of castes surely leads into hell the family (so ruined) as well as those who destroy the family. Indeed the departed fathers of these will fall, being deprived of the (religious) offering of food and water.” (42)

दोषैरेतैः कुलघ्नानां वर्णसंस्कारकैः ।

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥

“By means of these faults of the family-destroyers, which give rise to the confusion of castes, the (regulated) duties relating to castes are destroyed, as also are the everlasting virtues of family-life.” (43)

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।

नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ ४४ ॥

“We have heard it said, O Krishna, that those men, in whose case the virtues of family-life have been destroyed, have to live for ever in hell.” (44)

अहो ब्रत महत्पापं कर्तुं व्यवसिता वयम् ।

यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥

“Alas ! alas ! we have begun to commit a great sin, since, out of the covetous desire to enjoy the kingdom and (its) pleasures, we have undertaken to kill our own kindred.” (45)

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।

धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६ ॥

“If the sons of Dhritarāshtra would, with weapons in their hands, kill me, who am not wielding (any) weapons and am not inclined to retaliate, that would be unto me productive of much greater happiness.” (46)

संजय उवाच ।

एवमुक्त्वाऽर्जुनः संख्ये रथोपस्थ उपाविशत् ।

विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ ४७ ॥

Sanjaya said :

“So saying, Arjuna, whose mind was distracted through sorrow, threw aside his bow along with the arrows, and sat down within the chariot.” (47)

Thus in the glorious Upanishads of the Bhagawad-Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Shri Krishna and Arjuna, the first discourse, entitled :

THE DESPONDENCY OF ARJUNA

CHAPTER II

संजय उवाच ।

तं तथा कृपयाऽऽविष्टमश्रुपूर्णकुलेक्षणम् ।

विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

Sanjaya said :

“To him who was thus overpowered with pity and whose eyes were bedimmed with tears and who was in a despondent mood, Madhusudana spoke this speech ” : (1)

श्रीभगवानुवाच ।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

Shri Bhagawan said :

“Whence has come, O Arjuna, this dejection to you in this critical situation—(dejection) which is the part of those who are ignoble, which excludes from Svarga and which causes disgrace.” (2)

NOTE

(a) “Bhagawan,” of course, Shri Krishna. “Bhaga” in the Vedas means a Deity who bestows

blessings. Subsequently " Bhaga " came to mean goodness. The God possessing Bhaga was thus Bhagavat.

In the Svetasvatara Upanishad (III, 2) the word Bhagavat is used for Siva. In some of the Suttas, the Buddha is addressed as the Bhagavat. The Vishnu Purana (VI, 5, 74) has the following note about the word Bhagavat: " That essence of the supreme (Paramatman) is defined by the term Bhagavat. The word Bhagavat is the denomination of that primeval and eternal Atman and he who fully understands the meaning of that expression is possessed of holy wisdom, the sum and substance of the three Vedas. The word Bhagavat is a convenient form to be used in the adoration of that supreme Being to whom no term is applicable and therefore Bhagavat expresses that supreme spirit which is pure, one only, almighty and the cause of causes of all things." Then the following characteristics are given :

- (1) Aishavariya = Power.
- (2) Yasas = Glory, Fame.
- (3) Shri = Wealth.
- (4) Dharma = Righteousness.
- (5) Vairāgya = Dispassionateness.
- (6) Jñāna = Supreme knowledge.

The celebrated mystic formula (Mantram) of the Bhāgavatās is "Om Bhagavatē Vāsudevayē Namah".

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥ ३ ॥

"O Son of Pritha, do not lose presence of mind, this does not become thee. O chastiser of foes, get up, giving up this base weakness of heart." (3)

अर्जुन उवाच ।

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।

इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

Arjuna said :

“ O Madhusudana, how shall I discharge arrows in the battle on Bhishma and Drona, O tormentor of foes, (they are) worthy of all honour (from me).” (4)

गुरूनहत्वा हि महानुभावान्

श्रेयो भोक्तुं भैक्षमपीह लोके ।

हत्वार्थकामांस्तु गुरूनिहैव

मुञ्जीय भोगान्नुधिरप्रदिग्धान् ॥ ५ ॥

“ In this world living on alms would be preferable and good (when I shall have the satisfaction that) I have not killed my highly honoured preceptors but after killing them though they are devoted to worldly objects—I shall verily have to enjoy in this world, objects of pleasure stained with blood.” (5)

न चैतद्विद्मः कतरन्नो गरीयो

यद्वा जयेम यदि वा नो जयेयुः ।

यानेव हत्वा न जिजीविषाम-

स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

“ Nor do we know which of us is the stronger whether we shall win or they will vanquish us ; killing whom we do not wish to live, they (descendants of Dhritarāshtra) are arrayed against us.” (6)

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसंमूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

“With a mind confounded about Duty, with my heart struck down with helplessness I ask you, tell me, what is assuredly good for me, I am your disciple ; instruct me who have come to you.” (7)

न हि प्रपश्यामि ममापनुद्या-

द्यच्छोकमुच्छ्रोषणमिन्द्रियाणाम्

अवाप्य भूमावसपन्नमृद्धं

राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

“Surely I do not see what will dispel my grief which is drying-up (all my) senses, even after I obtain on earth a prosperous kingdom free from enemies and even sovereignty over gods.” (8)

संजय उवाच ।

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः ।

न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

Sanjaya said :

“Having said this to Hrishikesha, the tormentor of foes Gudakesha became silent saying again to Gobinda, ‘I shall not fight.’” (9)

NOTE

(a) Hrishiksha = Shri Krishna "Controller of all senses".

(b) Gudakesha = Master of sleep.

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

"O Bhārata (Dhritarāshtra) Hrishiksha then spoke to him who was thus standing despondent in the midst of both the armies this speech rather smilingly. (10)

श्रीभगवानुवाच ।

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

Bhagawan Shri Krishna said :

"You speak words of wisdom ; and yet you grieve for those for whom one should not grieve. The truly wise do not grieve either for the living or for the dead." (11)

NOTE

(a) "The truly wise do not grieve." One may well ask "But why do not the truly wise grieve?"

As we proceed with our study, it will become apparent that the author of the Gita (firm believer as he is in the authority of scriptures—Tasmāt Shāstram Pramāṇam Té) does not consider it necessary to adduce reasons for the doctrinal beliefs entertained by him. He makes affirmations and asks his readers to have

implicit faith in their truth. Such being the case the only reason which we could expect from him would be some scriptural passage. In view of what is stated in the Sloka next following the authority referred to appears to be the verse of Kathāvalli which translated is as follows :

“The wise one who knows the self as bodiless within the bodies, as constant and unchanging among changing and impermanent things, as great and omnipresent, does never grieve.” Adhyāya I, valli 11, verse 22.

(b) Of course there are others who give a different reason. Cf. “So the world is afflicted with death and decay, therefore the wise do not grieve knowing the terms of the world” (Salla-Sutta 8).

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतःपरम् ॥ १२ ॥

“Never at any time have I not been nor you nor any of these rulers of men, nor verily shall we ever cease to be in time to come.” (12)

NOTE

This statement can be true of us only if we are “unchanging among the changing things,” viz., if we are immortal and eternal.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

“As the dweller-in-the body, has in this body, infancy, youth, and old age, even so he acquires

other bodies, the wise one does not get therefore deluded." (13)

NOTE

The acquisition of another body (after death) is stated as a matter of course and as an axiomatic truth.

The questions naturally arise :

(1) Does man survive after death ?

(2) If he does survive does he assume new bodies ?

Man is born, grows, decays and then dies.

What is death ? Is it simply a dissolution of the physical elements of which our bodies are composed ?

The questions stated above exercised the minds of ancient seers very much. Most of the Upanishads occupy themselves with finding solutions of these problems.

The seers wanted to be sure whether there was any survival and they interrogated Death Himself.

The reply given by Death is probably the basis of the affirmation made in this stanza. *Vide* Kathopanishad, I Adhyāya, 1st valli, verses 20 *et seq.*, which run as under :

20. Nachhiketas said :

"There is that doubt, when a man is dead—some saying, he is, others, he is not. This I should like to know, taught by thee ; this is the third of my boons."

21. Death said : "On this point the gods have doubted formerly, it is not easy to understand. That subject is subtle. Choose another boon O Nachhiketas and let me off that boon and do not press me."

Again in verse 25 Death wants to excuse himself. He says : "Whatever desires are difficult to attain among mortals, ask for them according to thy wish, these fair maidens with their chariots and musical

instruments—such are indeed not to be obtained by men—be waited on by them whom I give to thee but do not ask me about dying.” But Nachhiketas pressed his point: “No, that on which there is this doubt, O Death, tell us what there is in that great Hereafter.”

Vide verse 29, 1 Adhyāya, 1st valli.

Death gives the reply in Adhyāya II, 5 valli, verses 6 and 7 as under:

6. “Well then O Gautama, I shall tell thee this mystery, the old Brahman, and what happens to this self after reaching death.

7. “Some enter the womb in order to have a body as organic beings, others go into inorganic matter according to their work and according to their knowledge.”

Having thus wrung the secret out of the mouth of Death Himself, it was no longer a matter of doubt with them whether there was survival after death or not. The survival of the self and its assumption of another body were thus taken to be inevitable—as was the growth and decay of the bodies men possessed.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

“It is but the contacts of senses with external objects O son of Kunti, that bring cold and heat, pleasure and pain; it is they that come and go, enduring not; do you bear with them, O descendant of Bharata.”

(14)

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

“For, O chief of men, (Purusharshabha) the wise person whom they do not torment, pleasure and pain being alike to him, he merits immortality.” (15)

NOTE TO STANZAS 14, 15

(a) Compare Kathopanishad II, Adhyāya 6, valli 17.

6. “Having understood that the senses are distinct (from the Ātman) and that their rising and setting (coming and going of our verse) belongs to them in their distinct character and not to the Ātman a wise man *grieves* no more.”

(b) What is stated here in these two stanzas is :

(1) Contacts of senses with the objects cause pleasure and pain ;

(2) Hence as they arise and pass away and do not endure, pleasure and pain are also transient ;

(3) Having arisen from the senses, which are distinct from the Ātman, and being transient they do not affect the self which is permanent and immortal.

(4) Hence he who is grounded in this belief is not afflicted by them. He has understood his true nature, *viz.*, Immortality.

See also stanza 22, chapter V.

“For the enjoyments which are born of contact (of senses with external objects) are indeed sources of pain (Dukkha). They have a beginning and an end. A wise man (Buddha) does not take delight in them.” Now compare with this the fundamental threefold doctrine of Buddhism, *viz.*: (1) Dukkha, (2) Anicca (Anityata), and (3) Anatta (An-Ātman).

The premises are practically the same in both the cases : but the conclusions arrived at are widely divergent.

“Mātra sparshas ”=contacts of senses.

“Sparsha” is Phassa in Buddhism. It is an old doctrine in Buddhism. The following passage from the “Questions of King Milinda” (II, 3, 9) explains the concept of “Sparsha”.

“What is the distinguishing characteristic of Phassa (Sparsha)?” Touch, O King.” “But give me an illustration.” “It is as when two rams are butting together, O King. The eye should be regarded as one of those two, the form (object) as the other and the contact as the union of the two.”

“Give me a further illustration.” “It is as when two cymbals are clashed together. The one is as the eye, the other as the object and the junction of the two is like contact.”

See also the same II, 4. “Where there is an eye, and also forms, there is sight, where there is sight, there is a contact through the eye, where there is contact through the eye, there is a sensation, where there is sensation there is a grasping, where there is grasping, there is a becoming, where there is becoming, there is birth and at birth, old age, and death, grief, lamentation, pain, sorrow, despair begin to be.”

Dr. Dahlke in his Buddhist Essays thus sums up the Buddhist argument:

“Wheresoever the six senses are in activity, there is arising and passing away. But it is not the worlds only that arise and pass away; what does it matter about the worlds if only it is well with me. There is a consideration of more weight than that, wishes arise, will awakens; the senses cling to the perceived as warmth to a sunny place after the light has gone. In the depth of our hearts, we all feel that bliss finally depends on rest upon changelessness; hence the senses wish to rest upon objects. That,

however, is impossible; the union of the senses with objects is nothing but a perpetual change. The tendency of the senses to attachment is the longing after rest in the midst of restlessness, the latter being found unsatisfying and full of pain. The activity of the senses is nothing but a being born and a being buried again of the desires, a painful process so long as there is a feeling of gratification in things—so long as the cessation of the union of sense and the object of sense is a parting, a tearing asunder."

"Gratification is the root of sorrow," it is said and again: "Will, pleasure, affirmation, gratification in these bases of the elements of Life there is the arising of sorrow."

Again: "Only where transiency is looked upon as sorrow, can life become *in toto* sorrow, can sorrow be understood (recognised)."

"To perceive life as sorrow, to understand that Life not merely *has* sorrow but *is* sorrow, means to comprehend both as illusions."

"If sorrow is the consequence of illusion, of ignorance, it must be removeable with the removing of this ignorance—with its replacement by knowledge. If, however, sorrow is not the product of the 'I' (sorrow felt) but itself is the 'I' (sorrow understood) then the removing of sorrow must be synonymous with the removing of this corporeality, this 'I'. This 'I,' however, can only be removed if it is no true 'I' with an eternal at its core—but instead an apparent 'I' void of any eternal core. The knowledge of 'I' as 'not-I,' the an-Atta idea is therefore the great, the only knowledge—the knowledge *par-excellence*—the Buddha knowledge—because at one stroke it abolishes both sorrow and life."

Again : " As from a root, springs the plant of the three blossoms : transiency, sorrow, not-self. All three expressions mean the same thing. " All is transient " is the fundamental thought. Under the friction of this thought not only does the external world crumble away, but Great Brahman also, and with him Ātman—the soul—the I. In the fierce heat developed by the friction the cold weak ' All is transient ' changes into the agonised cry ' All life is Pain ' . " . . .

" The proposition — ' There is no I-self here ' is the fruit, the conclusion, the culmination but it is a fruit that is still in the rind. As the ripe fruit, so to speak, includes and contains the unripe fruit and the blossom so also does not-self encompass and enclose pain and transiency and thus becomes the watchword of Buddhism."

" ' Transiency, pain, Not-self ' are like some trident that bears sway over the world of the Buddha."

" As the heart sends forth from itself the arterial blood so from the heart of the Buddha breaks forth the Triple-headed thought of Transiency—Pain-Not-self."

See Majjhima Nikaya I, 138 (The Venomous Snake) reproduced as an appendix at the end of the Chapter.

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

" The unreal hath no being ; the Real never ceases to be ; the final truth regarding both of these has been seen by those who are seers of the truth."

(16)

NOTE

(a) Having stated (*vide* stanzas above) that the Ātman (self) is distinct from the bodies which it

assumes and is also distinct from the *senses* and that death is only an *experience* of the body just as infancy, youth and old age are and that it is only bodies which disappear and are destroyed and that the Ātman (self) subsists, the same truth is now seen in this stanza as an aspect of the general proposition that Real is Real and unreal is unreal; or that Being or Be-ness cannot be predicated of that which is unreal and destructibility or non-being or non-be-ness cannot be predicted of the Real which always is. The Ātman (Self) is thus "unchanging" among changing things and permanently subsists during all the changes which are rung upon it.

The next stanza follows from this as a matter of course.

(b) "Nāsatovidyatē Bhāva." "Ex nihilo nihil fit." A thing is not made out of no-thing. This is characteristically a Sāṃkhya Doctrine.

"Substance can only be produced from substance and properly speaking there is no such thing as origination but only manifestation."

Thus the effect is nothing else than the cause in another shape; production is only manifestation and destruction is the "Resolution of a product into its cause". This is the famous doctrine of (Satkāryavāda), i.e., that the Kārya (or effect) is Sat (existent) even before the causal operation to produce the effect was launched.

See Sāṃkhya Pravachana I, 78, 117, 118.

“ नावस्तुनो वस्तसिद्धिः ”

(c) "Tattvadarshibhi." May it not mean "Sāṃkhya philosophers"?

The Sāṅkhya philosophy is a philosophy of Tattvas (They recognize 25 Tattvas).

See also in this connection III, 28, where again the word "Tattvavit" is used in connection with a Sāṅkhya doctrine.

(d) "Sat" = Reality. Conf. Stanzas 23 and 26, Chapter XVII.

Also compare the following from Chhandogyo-panishad :

सदेव सौम्येदमग्र आसीदेकमेवाऽद्वितीयं तद्वैक आहुर सदेवैदमग्र
आसीदेकमेवा द्वितीयं तस्मादसतः सज्जायेत कुतस्तु खलु सौम्यैवं
स्यादिति होवाच कव्यमसतः सज्जायेतंति सत्त्वेव सौम्ये दमग्र
आसीत् एकमेवा द्वितीयं ॥

"This, O gentle pupil, was even existent at the beginning. One only without a second. Some say, indeed, this was even non-existent at the beginning one only without a second; hence out of a non-existent an existent may be begotten. But, how, O gentle pupil, can this be? He said *how out of a non-existent can an existent be begotten?* This, O gentle pupil, was even an entity at the beginning *One without a second.*"

(2) "Bhāva" (Becoming). Does this stanza not refer to the famous doctrine of the Buddhists, viz., that it is all a becoming and no being?

The author controverts this doctrine of becoming by saying there cannot be any becoming unless something exists which becomes.

(3) The Upanishads concentrated upon the idea of "Akshara," there was no trace in them of Kshara Bhāva.

The author has simply assimilated this Buddhistic idea of becoming by calling it Kshara Bhāva. He, therefore, maintains, that the Brahman is both Akshara and Kshara (Being and Becoming) and as such the Purushottama (*Vide* note at the end of Chapter XV).

The neuter Brahman of the Upanishads is the masculine Purushottama—object of worship and Bhakti.

The following extract from Radha Krishnan's "Indian Philosophy" very aptly hits off the Buddhistic position:

"He (The Buddha) reduces substances, souls, monads, things, to forces, movements, sequences and processes and adopts a dynamic conception of reality. Life is nothing but a series of manifestations of becomings and extinctions. It is a stream of becoming. The world of sense and science is from moment to moment. It is a recurring rotation of birth and death. Whatever be the duration of any state of being, as brief as a flash of lightning or as long as a millennium, yet all is becoming. All things change. All schools of Buddhism agree that there is nothing human or divine that is permanent. Buddha gives us a discourse on fire to indicate the ceaseless flux of becoming called the world.

Worlds on worlds are rolling ever,
From creation to decay,
Like the bubbles on a river,
Sparkling, bursting, borne away!

Though the flame maintains itself unchanged in appearance, every moment it is another and not the same flame. The stream is sustained in its flow by ever new waters. The becoming of all that is, is the central fact of Buddhism. Absolute reality is not the property of anything on earth. "It is impossible that what is born should not die." "Whatever is subject to

destruction of this changeless Being none can bring about.” (17)

NOTE

“Tad (That). See stanza 23, Chapter XVII. Ātman or Brahman.”

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

“It is but the bodies of the Dweller-in-the-body ever-lasting, immeasurable (infinite) undying that have an end ; therefore do you fight, O Descendant of Bharata.” (18)

NOTE

Having been asked to fight (which of course involves killing of the enemies each by the other) Arjuna is now told that if he would be engaged in killing in battle his self will not be affected by it (killing). Hence the next verse.

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

“Whoever knows this (Ātman) to be the killer and whoever thinks it to be killed, both of them do not know. It does not kill nor is it killed.” (19)

NOTE

This stanza is word for word the same as verse 19 of the 2nd valli, 1st Adhyāya of Kathopanishad.

न जायते म्रियते वा कदाचि-

न्नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे ॥ २० ॥

“ It is not born—nor doth it die, nor having been, doth it ever cease to be, unborn, everlasting, eternal and ancient, it is not slain when a body is slain.”
(20)

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

“ Knowing that to be undying, everlasting, unborn and undiminished, who or what may it be that a man can slay or whereby can he be slain.”
(21)

NOTE TO STANZAS 19, 20, 21

Now the question arises whether that self is an agent or being itself non-active erroneously ascribes to itself the activities of the non-sentient *gunas*. The *prima-facie* answer is that the individual self is not an agent, since the sacred texts concerned with the self declare that the self does not act while the *gunas* do act. Thus, *e.g.*, in the Kathavalli where the text first denies of the individual self all the attributes of *prakriti* such as being born, ageing, dying (‘ He is not born, he does not die ’) and then also denies that the self is the agent in acts such as killing and the like, ‘ If the slayer thinks that he slays, if the slain thinks that he is slain, they both do not understand, for this one does not slay nor is that one slain.’ This means, if one

thinks the self to be the slayer, one does not know the self; and the Lord himself teaches that non-agency is the essential nature of the individual soul and that it is mere delusion on the self's part to ascribe to itself agency. (See Chapter III, 27; XIV, 9; XIII, 20.) "The soul is an enjoyer only while all agency belongs to Prakriti."

Rāmānuja, however, (*vide* Sri Bhāshya II, 3, 33, 39) from which the above has been quoted as the (Purva Paksha view) maintains, that the texts quoted do not mean to enunciate any Sāṃkhya doctrine but what the text really means is only that the self as being eternal cannot be killed.

If, however, the first point of view (which does not appear to be without foundation) be adopted, we can say that a Sāṃkhya doctrine was being alluded to. Professor Garlie is of the same opinion. (*Vide* Hastings Encyclopædia of Religion and Morals.)

वासांसि जीर्णानि यथा विहाय

नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णा-

न्यन्यानि संयाति नवानि देही ॥ २२ ॥

"As a man casting-off worn-out garments puts on others and new ones, so the Dweller in-the-body casting-off worn-out bodies gets into others that are new." (22)

NOTE

Buddhism as shown above is emphatic in not postulating any eternal self as the substratum of this changing manifold. Stanzas 17-22 on the other hand affirm

that there is a changeless, eternal, permanent, everlasting self in Man and as the substratum of the universe.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

“ Weapons do not cleave this (Ātman) ; fire does not burn it, waters do not moisten it ; and wind does not dry it up.” (23)

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

“ It is not cleavable, it is not burnable, it is not wet-able, and indeed undryable ; it is everlasting, all-pervading, stable, firm and eternal.” (24)

NOTE

(a) Having established that the Ātman was distinct from

(1) bodies, and

(2) senses,

and having shown Its true nature, it is now stated that the Ātman is distinct from the *Mahābhūtas* and is not affected by the powers which are possessed by them.

The Sāṃkhya philosophy establishes a dualism between *Purusha* and *Prakriti*.

Prakriti according to this system of thought is the source of all things and *Purusha* a disinterested spectator of the manifestations of *Prakriti* into the manifold.

The Five *Mahābhūtas* (Earth, water, fire, air and Ākāsha) are well-known and they are produced from the *Prakriti* according to Sāṃkhya. Stanza 23 thus establishes that the Ātman is distinct from and is unaffected by 4 of the *Mahābhūtas* (Earth, water, fire

and air). Weapons of course are made of materials of earth.

See in this connection also the following :

“ Failing in this device, Mārā now advanced to the assault with all his hosts striving to overcome the Bodhisatwa first by a terrible whirlwind, then by a storm of rain, causing a mighty flood ; but the hem of Bodhisatwa’s robe was not stirred ; nor did a single drop of water reach him. Then Mārā cast down upon him showers of rocks, and a storm of deadly and poisoned weapons, burning ashes and coals and a storm of scorching sand and flaming mud, but all these missiles only fell at Bodhisatwa’s feet as a rain of heavenly flowers or hung in the air like a canopy above his head. Nor could he be moved by an onset of thick and fourfold darkness. Then finding all these means to fail, he addressed the Bodhisatwa thus ‘ Arise Siddhattha from that seat for it is not thine but mine,’ ” etc., etc.

Page 33 “ Buddha and the Gospel of Buddhism ” by Anand Coomaraswami.

(b) Having repeated that the Ātman was distinct from 4 of the Mahābhūtās and was unaffected by them, its nature is now said to be like the 5th Mahābhūtā “ Ākāśa ”.

Ākāśa is all pervading and the attribute “ Sarvagata ” is derived from it.

Ākāśa is also achala, sthāṇu and nitya and these attributes are also those of the Ātman.

In this connection it is interesting to sub-join an extract from the Kena-Upanishad, Third Khanda.

1. “ Brahman obtained the victory for the Devas. The Devas became elated by the victory of the Brahman and they thought ‘ This victory is ours only, this greatness is ours only ’.”

2. Brahman perceived this and appeared to them. But they did not know it and said : " What Yaksha is this ? "

3. They said to Agni (God of Fire).

" O Jātdeva, find out what sprite is this."

" Yes," he said.

4. He ran towards it and Brahman said to him : " Who are you ? " He replied : " I am Agni, I am Jātdeva."

5. Brahman said : " What power is in you ? " .

Agni replied : " I could burn all whatever there is on earth."

6. Brahman put a straw before him, saying " Burn this." He went towards it with all his might but he could not burn it. Then he returned thence and said " I could not find out what sprite this is."

7. Then, they said to Vayu (God of air), " O Vāyu, find out what sprite this is." " Yes," he said.

8. He ran towards it and Brahman said to him : " Who are you ? "

He replied : " I am Vāyu, I am Mātarishvan."

9. Brahman said : " What power is in you ? "

Vāyu replied : " I could take up all whatever there is on earth."

10. Brahman put a straw before it saying take it up. He went towards it with all his might but could not take it up. Then he returned thence and said : " I could not find out what sprite is this."

11. Then they said to Indra (God of waters) " O Meghvan, find out what sprite is this ? " He went towards it but it disappeared before him.

12. Then in the same space (Ākāsha) he came towards a woman highly adorned. It was Ūma, the

significant. The author, however, does not believe in the Avyaktam of the Sāṃkhyas as the cause of the universe or as an independent entity. He calls the Ātman Avyakta.

Compare Sāṃkhya Kārika (3).

मूलप्रकृतिविकृतिः महदाद्याः प्रकृतिविकृतयः सप्त ।

षोडशकस्तु विकारोऽनप्रकृतिर्नवविकृतिः पुरुषः ॥

“The fundamental causal substance (Mūlaprakriti) is not an effect.

Seven substances, *viz.*, the Great one (Buddhi) and so on are causal substances as well as effects. Sixteen are effects.

The Purusha is neither a causal substance nor an effect.”

“This stanza gives the view of Kapila in regard to the ultimate as well as to the proximate principles of the origin of the whole universe. The primordial Prakriti is thus the unproduced basis of the external world. Out of this are evolved seven other principles which while they are themselves produced are also producers of other principles. These seven are Mahat, Ahankara and the five Tanmātras, *viz.*, the subtle bases of the five Bhūtas or elements.

Out of these are evolved sixteen other principles, the five Bhūtas or elements, the five organs of action, the five organs of the senses and the internal organ or faculty of Chintan (Manas).

These sixteen principles do not through any further modification give rise to other produced principles. Lastly there is the principle known as Purusha or (soul) which is neither a produced thing nor a producer. It is thus clear that the Shlokas 11-25

simply state that the Ātman is distinct from the Prakṛiti and its modifications. The only fundamental difference between the author and the Sāṃkhya is that he does not acknowledge Mūlaprakṛiti as the basis of the universe. He rather prefers that the Ātman is the Avyakta (from which the world comes into existence rather than the Avyaktam or Mūlaprakṛiti of the Sāṃkhyas. And this is a difference which goes to the very root of the distinction subsisting between the orthodox school as represented by the Gita and the Sāṃkhyas. But there is no doubt that the author is referring to Sāṃkhya Philosophy in all these Shlokas referred to above.

If the Ātman is the Avyakta, then the other difference with the Sāṃkhya is also made clear, namely, there is no multiplicity of souls and that there is only one who forms the origin, etc., of the universe in all its aspects.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथाऽपि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २६ ॥

“ But even if you think that the self is constantly born and constantly dies, still, O you of mighty arms, you ought not to grieve for the self.” (26)

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

“ For the one that is born, death is certain, and to one that dies, birth is certain. Therefore about this unavoidable thing you ought not to grieve.” (27)

NOTE TO STANZAS 26, 27

(a) The first part is clear enough to every one ; the latter half is a well accepted doctrine *vide* above and also Aiteraya Upanishad, 5th Adhyaya, verses 11 and 12.

(11) " But his other self (father) having done all he has done, all he has to do and having reached the full measure of his life departs."

(12) " And departing from hence, he is born again. This is his third Birth."

(b) Compare Sutta Nipāta (Sulla Sutta).

(2) " For there is not any means, by which those that have been born can avoid dying. . . ."

(5) " All are subject to death." . . .

(8) " So the world is afflicted with death and decay, therefore the wise do not grieve, knowing the terms of the world."

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥

" O Descendant of Bharata, the beginnings of things are unperceived, their middle is only perceived and their end again is unperceived ; (such being the case) why weep in regard to them." (28)

NOTE

According to B. G. Tilak this verse is based on the Sāṃkhyasiddhānta.

आश्चर्यवत्पश्यति कश्चिदेन-

माश्चर्यवद्ब्रूदति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति

श्रुत्वाऽप्येनं वेद न चैव कश्चित् ॥ २९ ॥

“One looks upon It (Ātman) as a wonder ; another too hears of it as a wonder ; another speaks of it as a wonder ; and even after having heard of it no one does really know it.” (29)

NOTE

Compare Kathāvalli, 1st Adhyāya, 2nd valli, verse 7, which runs :

“He (the self) of whom many are not even able to hear, whom many even if they hear of him, do not comprehend ; wonderful is a man when found, who is able to teach him (the self) ; wonderful is he who comprehends him when taught by an able teacher.”

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

“This dweller-in-the body (embodied self) O Descendant of Bharata, within every one's body is ever indestructible ; therefore you ought not to grieve for any being.” (30)

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥

“Having regard to your own duty also it is not proper for you to shake and falter, for there is nothing better for a Kshatriya than a just or righteous war.” (31)

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

“ O son of Pritha (Arjuna), happy are those Kshatriyas who get an opportunity such as this—come of itself as an open door to Svarga.” (32)

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

“ But if you will not fight this righteous battle, then you will incur sin having abandoned your own duty and having lost your esteem and reputation among men.” (33)

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।

संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥

“ All beings too will tell of your everlasting infamy, and to one who has been held in esteem, infamy (disgrace) transcends even death.” (34)

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

“ The Mahārathas will think of you as having abstained from battle through fear ; and having been highly thought of by them you will fall down to littleness.” (35)

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥

“ Your enemies, decrying your power, will, moreover, utter about you unspeakable scandals. What indeed is there more painful than this ? ” (36)

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

“Killed, you will obtain Svarga, victorious, you will enjoy the earth. Therefore arise, O son of Kunti, resolved (to engage) in battle.” (37)

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यमि ॥ ३८ ॥

“Treating pleasure and pain, gain and loss, victory and defeat as the same, get ready for the fight ; thus you will not incur sin.” (38)

NOTE

In stanzas 31 to 37 Arjuna is asked to fight as it is his duty as a Kshattriya to do so.

See also notes to stanza 13, Chapter IV, where it is stated that the four Varnas were created in accordance with Karmas and guṇas. Then see stanzas 41-45, Chapter XVIII. We can then safely say that the Sāṅkhya doctrine of Guṇas is impliedly referred to herein as well.

एषातेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

“What has been said to you, is (my) view about the Sāṅkhya, (now) listen to (my) view about the yoga ; befitted with Buddhi, you will get release from the bondage of Karma.” (39)

NOTE

I. (a) This stanza represents the author's attempt to make a Sutra (aphorism) condensing the subject-matter in keywords and catchwords. Brevity—extreme brevity—he is very fond of. Conf. Stanza 3, Chapter VI, which is another illustration of this habit of his. Also see stanzas 3 and 4 of Chapter VIII.

(b) There are a number of implications in the stanza which require to be made explicit.

(i) In the first place, the author tells his readers that he has expressed his opinion about Sāṁkhya Philosophy in the foregoing stanzas. That he has undoubtedly done. *Vide* notes to the foregoing stanzas. He does not believe in any independent Avyaktam (Mūlaprakṛiti) as the Sāṁkhyās do though he adopts some of their other tenets. It appears that by the time the Gita was composed, the words Sāṁkhya and yoga were commonly used in connection with each other. One suggested the other. That is why the author now refers to yoga.

(ii) The keyword (*vide* note at the end of the chapter) in nearly all the stanzas that follow is the word Buddhi which we have underlined in each stanza.

“Buddhya” when coupled with “Yukta” becomes “Buddhiyukta” referred to in stanza 50 below. Hence the yoga referred to in this stanza is Buddhiyoga (*vide* Introduction) and it is so called in stanza 49.

(c) This Buddhiyoga first leads to destruction of Karma. This is one of its concomitants (you will get release from the bondage of Karma). (Compare Chapter IV).

(d) What then is Buddhi Yoga? In the stanzas that follow the author first enumerates the steps

which it comprises and then states the goal which is reached (*vide* Introduction).

(e) He then expresses his opinion in his own inimitable and admirable way in stanza 72 which he promises to do in this stanza.

Be it noted, that the author has a very peculiar way of expressing his views. He is sometimes too subtle. One is likely to lose sight of his meaning if one be inattentive. It is the constant attuning of one's mind to his way of thinking which ultimately reveals what is at the back of his mind.

II. For an explanation of the terms Sāṃkhya and Yoga see note at the end of this Chapter.

III. "Bondage of Karma."

Every act, whether good, bad or mixed, (see note to stanza 12, Chapter XVIII) that is done, is inevitably followed by its result or fruit and one cannot get release, from the consequences of one's acts unless they are destroyed by what is called "Higher knowledge". Here in this stanza "Buddhiyoga" which is apparently synonymous with "Higher knowledge" promises the same result.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

"Here (*viz.*, in this yoga) there is no loss of effort put forth, nor is there any abortiveness of the expected result; even the least of this Dharma saves one from the great terror." (40)

NOTE

(a) "Dharma" here stands for "Buddhiyoga".

"No loss of effort put forth." Such as one may expect in the performance of sacrifices where even the

slightest disregard of a petty detail produces disastrous results and the effort is entirely wasted.

Conf. Mundakopanishad, 1st Mundaka, 2nd Khanda, verse 3.

(1) "If a man's agnihotra sacrifice is not followed by the "Dārsha" (New moon) and "Purnmasha" (full moon) sacrifices and by the "Chātur māsyā (4 months sacrifices) and by the "Āgrayan (Harvest sacrifice).

(2) If it is unattended by guests.

(3) Not offered at all or without the Vishvadeva ceremony.

(4) Not offered according to Rules, then it destroys his seven worlds.

(b) "Nor is there any abortiveness of the expected result" that is, as there is no loss of effort, similarly the result is certain to be achieved.

(c) "Great-Terror"=Death, the cycle of Births and Deaths, i.e., Mundane existence.

(d) The stanza therefore inculcates Shraddha (Faith) in this Buddhiyoga. This is the first step. The aspirant is told that the Law cannot but fulfill itself; it leads direct to the destination. The platform to be won evidently is the platform of emancipation, of freedom and of self-mastery "object, pith and goal" as it were of higher life and the means indicated is the discipline and culture of Buddhi.

What then is Buddhi? and how is it to be disciplined?

See the next stanza for the definition of Buddhi.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

“O Kurunandana, here, in this Dharma the Buddhi (will) which has determination and resolution as its very nature is but one; the Buddhis of those who lack determination and resolution have many branches and are endless.” (41)

NOTE

“Buddhi.” Primarily the faculty of intellection, judgment and determination *vide* stanza 30, Chapter XVIII.

When, however, it is called, as here, “Vyavasāyātmika,” it connotes “Determination settled in calm resolve,” “thought and effort”.

It is volition as well as conation. It would therefore appear to be the motor element in consciousness with the further implication of direction and purpose.

“Vyavasāya” means both determination, resolution (stanza 59, Chapter XVIII) and endeavour to carry out the resolution formed (see stanza 30, Chapter IX).

See also stanza 10, Chapter VII. “I am Buddhi of the Intelligent.”

See also stanza 36 Chapter X, “I am Vyavasāya”.

“Vyavasāya” thus includes Buddhi (Sāttvika) as well as (Dhṛiti Sāttvika) Firmness of purpose.

See Chapter XVIII.

(b) Sāṃkhyas divide Buddhi into 8 primary manifestations and 5 Abhi-buddhis.

Abhi-buddhis are:

- (1) “Vyavasāya” (Determination).
- (2) “Abhimāna” (Conceit).
- (3) “Ichha” (Desire).
- (4) “Kartavyatā” (Duty).
- (5) “Kriyā” (Action).

(c) Compare also "Virya" of the Buddhists which is defined as under :

"Mental inception of energy, the striving and the onward effort, the unfaltering endeavour, the solid grip of the burden."

Aurobindo Ghose in his Essays on the Gita takes the same view of Vyavasāya as we have taken.

"Buddhi—the word used means, properly speaking, the mental power of understanding but it is evidently used by the Gita in a large philosophic sense, for the whole action of the discriminating and deciding mind which determines both the *direction and use of our thoughts and the direction and use of our acts*. Thought, intelligence, judgment, perceptive choice and aim are all included in its functioning for the characteristic of the unified intelligence is not only concentration of the mind that knows but *especially concentration of the mind that decides and persists in the decision* (Vyavasāya), while the sign of the dissipated intelligence is not so much discursiveness of the ideas and perceptions as discursiveness of the aims and desires, therefore of the will." The unified intelligent will is fixed in the enlightened soul, it is concentrated in inner self-knowledge the many-branching and multifarious with many things *careless of the one thing needful* is on the contrary subject to the restless and discursive action of the mind dispersed in outward life and works and their fruits."

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

भोगैश्वर्यप्रसक्तानां तयाऽपहृतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

“ This flowery talk which is indulged in by those unwise persons who are obsessed by the doctrines of the Vedas (presumably regarding ritualism and sacrifices) and who maintain “ There is nothing else,” who are full of desires and whose goal is Svarga—the talk which prescribes innumerable rites and ceremonies as means towards attaining enjoyments and powers and which promises birth and fruit of action—draws away (distracts) the minds of those who are strongly attached to enjoyments and powers; and their *Buddhi* though determined to achieve the end, does not get fixed in steady contemplation (because of this carrying away or distraction). (42, 43, 44)

NOTE

(a) The construction is rather involved though the meaning is quite clear.

There is a school of thought which believes in the efficacy of sacrifices for attaining Svarga and all other worldly ends.

The people who prize worldly ends set much store by them. They thus lose sight of and are not mindful of the goal of emancipation. Being engaged in the pursuit of pleasure and power, they rest content in this way of works and thus are not befitted for the higher saving knowledge which comes from steady contemplation. Their buddhis are many and endless and they are thus led away from the goal.

Conf. Mundakopanishad, 1st Mundak, Khanda 2, verses 7, 8, 9, 10 and also verses 12 and 13.

Verse 7. "But frail in truth are those boats—the sacrifices—the eighteen in which this lower ceremonial (Avaram Karma) has been told.

Fools who praise this as the highest good are subject again and again to old age and death.

Verse 8. "Fools dwelling in darkness wise in their own conceit and puffed up with vain knowledge go round and round staggering to and fro like a blind man led by the blind".

Verse 9. "Children when they have long lived in ignorance consider themselves happy, because those who depend on their good works are, owing to their passions, improvident and become miserable when their life (in the world which they had gained by their works) is finished."

Verse 10. "Considering sacrifice and good works as the best, these fools know no higher good and having engaged their reward in the height of heaven gained by good works, they enter again this world or a lower level."

Verse 12. "Let a Brahman after he has examined all these worlds which are gained by works, acquire freedom from all desires.

Nothing that is eternal can be gained by what is not eternal!"

Verse 13. "To that pupil whose thoughts are not troubled by any desires, and who has obtained perfect peace, the wise teacher truly told that *knowledge* of Brahman by which he knows the eternal and true person."

Conf. Tevijj-Sutta of the Buddhists as well.

(b) "Draws away the mind," *i.e.*, they do not remain mindful of the goal of emancipation they had

set before them, and become engrossed in worldly pleasures.

They thus lose Smriti (memory) Conf. Stanza 62, compare what the Buddhists imply by "Sati=Smriti".

"Sati is not wholly covered by memory and is on the whole best rendered by "Mindfulness" inas-much as it denotes rather the requisite condition for efficient remembrance or thought of any kind, *i.e.*, lucidity or alertness of mind or consciousness. It expresses that heedful thoughtfulness -*awareness which is the opposite of mental distractedness* and essential preliminary to deliberate concentration of mind."

(c) "Samadhi" steady contemplation concentrative meditation. The stanzas thus lay down though in a negative way the two further stages of the Path, *viz.*, (3) Smriti, and (4) Samadhi.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

"The vedas have 'Traigunya' as their subjects; O Arjuna, become free from this 'Traigunya,' become free from the pair of opposites, fixed always in 'Sattva' become free from 'Yogakshema' and be self-centred." (45)

NOTE

(a) The negative having been stated, *viz.*, how Buddhi cannot achieve its ends because of distraction of the worldly pleasures, this stanza states how it should be steadied.

(b) "Traigunya." Triad of the Guṇas which are:

- | | |
|------------|------------------------------|
| (1) Sattva | } for which see Chapter XIV. |
| (2) Rajas | |
| (3) Tamas | |

“Nistraigunya.” Free from the effects of the Triad of *Gunas*. See stanzas 22-26 of Chapter XIV.

(c) “Pair of opposites.” Such as heat and cold. Pleasure and pain. Praise and blame. Honour and dishonour. Hunger and satiety, etc.

(d) “Fixed always in Sattva.” If one becomes free from the entanglements of Prakriti, there will be no work for any one to do as it is the *guṇas* which are the source of all activity and they shall have been transcended.

As however work has to be done, the author inculcates that it should be done when “Sattva” is the predominant *Guṇa*, for then there is very little danger of producing bad Karma.

See Chapters XVII and XVIII.

(e) “Yogakshema.” This compound word has got a technical meaning “Yoga” here means “new acquisitions”.

“Kshema” means “Protection of old acquisitions”.

Be free from the anxiety due to Yogakshema, as they will be looked after by the Lord.

Conf. Chapter IX, Shloka 22. One should not bother himself with these things. They should be left to be looked after by him.

(f) If Arjuna were to carry out the directions, he would not fight—for fighting is the result of *Rajas* rather than of *Sattva*. See also next stanza.

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

“The Vedas have as much use for the Brahman who has attained true knowledge, as a well of water has in a place flooded by waters on all sides.” (46)

NOTE

(a) This stanza further confirms what is stated in note (f) under stanza 45 above.

But does this mean that one should absolutely renounce work? That is what these stanzas lead one to. The author supplies the corrective in the following stanzas.

(b) "Vedas." So far as the part relating to sacrifices and works is concerned and so far as they prescribe particular rites and ceremonies for going to Svarga and destroying an enemy, etc., they are compared to a well which provides water for drinking, bathing and other purposes. When there is water on all sides, there is no use for such a well or if there is any, it is very very insignificant. Practically it is of no use. Similarly the Brahmana who has attained true knowledge has no use for the sacrifices and works.

See also Shukānupraśana. "The person who gets water from a stream, he does not care for a well. Similarly a Jñāni, i.e., who has attained true knowledge does not care a pin for works." Compare also Pali Udān (7-9) where the same word for a well is used as here in this stanza.

Śaṅkara has the following note on Sanatsujātiya where also this simile occurs:

"To a Brahmana who sees the self in all beings there is no interest in all the actions laid down in the Vedas."

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्मुमा ते संगोऽस्त्वकर्मणि ॥ ४७ ॥

"You are concerned with actions only and never with fruits. Do not be one whose motive is the

fruit of action. Nor let your attachment be to inaction." (47)

NOTE

(a) All action proceeds from motives be they good or bad. But generally speaking, when people do any work, they do so to obtain benefits thereby. The desire for getting good or beneficial results always sways the minds of men. This tendency of mind finds a special illustration in sacrifices which are performed simply with a view to obtain temporal and heavenly rewards.

If then the desire for benefits is not to be an incentive for action one may as well say "Why should I perform them at all."

(b) The author however says that "he does not advocate inaction. Do work but without any expectations of benefits or rewards. Renunciation of the fruits of all these actions is doing the actions without attachment".

Conf. Manu II, 2-5, which run as under.

2. "To act solely from a desire for rewards is not laudable, yet an exemption from that desire is not (to be found) in this (world) for on (that) desire is grounded the study of the Veda and the performance of the actions, prescribed by the Veda.

3. "The desire (for rewards), indeed, has its root in the conception that an act can yield them, and in consequence of (that) conception sacrifices are performed; vows and the laws prescribing restraints are all stated to be kept through the idea that they will bear fruit."

4. "Not a single act here (below) appears ever to be done by a man free from desire; for whatever (man) does, it is (the result of) the impulse of desire."

5. "He who persists in discharging these (prescribed duties) in the right manner, reaches the deathless state and even in this (life) obtains (the fulfilment of) all the desires that he may have conceived."

योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनंजय ।

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

"Fixed in Yoga do all works relinquishing attachment, O Dhananjaya. Yoga is treating success or failure alike." (48)

NOTE

(a) "Fixed in Yoga." Yoga as used here seems to be defined by the second half of the stanza.

"Yoga-stha" of the stanza is the same as "Sat-tvasthanu" of stanza 45 above. *Vide* the description of a "Sattvika doer," stanza 26, Chapter XVIII.

"That does is called Sattvika who has cast off attachment, who is free from egotistic talk, and who is possessed of firmness of purpose and of courage and who is unaffected by success or ill-success."

(b) These two stanzas are introduced parenthetically lest the author be supposed to denounce work or Action altogether.

They contain a brief description of Karma-Yoga fully set forth in Chapter III. The author then reverts to the real subject matter in the next stanza.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

"O Dhananjaya, Karma is far inferior to *Buddhi-yoga*; you should seek refuge in *Buddhi*: those who have fruit as a motive (are) Kripanas." (49)

NOTE

(a) Karma=performance of sacrifices or generally speaking action.

(b) "Seek refuge in Buddhi," *i.e.*, in Buddhiyoga, (contemplation).

(c) "Kripanas" means "misers". But may it not have the meaning which it has in Bri. A. U., VIII, 8. "He who departs from this world without knowing the Indestructible is a Kripāna."

(d) "Karma far inferior."

Conf. Mundakopanishad, 1st Mundak., 2nd Kh., verse 7, where this very word "Avaram Karma" is used.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

"The enlightened one here (*i.e.*, in this Buddhi-yoga) casts off both good and bad deeds. Therefore apply yourself to Yoga. Yoga is 'Kaushalam' in works." (50)

NOTE

(a) "Here," *i.e.*, in this Buddhiyoga *vide* stanzas 40 and 41 above for a similar use of the word "Iha".

Some translators have taken it to mean "here in this world".

(b) "Buddhiyukta" = Enlightened, *vide* stanza 39 above.

(c) "Casts off." The enlightened or perfect man transcends both merit and demerit as all acts are looked upon as an obstruction to final Bliss in so far as they inevitably bring about their consequences and perpetuate the round of mundane existence.

Swami Vivekananda used to say that work whether good or bad being mostly motivated by desire produces bondage as a chain fetters whether it be of gold or iron.

The principle enunciated means no more than this that the person who has attained knowledge is above the distinctions of cause and effect and is also by necessity above the distinctions of good and evil.

"This never was intended as freedom in the sense of license but as freedom that can neither lapse into sinful acts nor claim any merit for good acts being at rest and blessed in itself." (Max Muller.)

In this *Buddhiyukta*, neither moral good nor evil is ultimate, he transcends both. The highest morality is thus a morality of freedom from Karma as understood by worldly-minded people and is detachment.

Cf. Gita, Chapter XVIII, stanza 17, "He who has no feelings of ego-ism and whose mind is not contaminated, even though he kills all these people, kills not, is not fettered by the action."

See also *Kaushitikiupanishad*, 3rd *Adhyaya*, 1 :

"And he who knows me thus, by no deed of his is his life harmed, not by the murder of his mother, not by the murder of his father, not by theft, not by the killing of a Brahman. If he is going to commit a sin, the bloom does not depart from his face."

Cf. also Dhammapāda, verses 294 and 295, which run as under :

294. "A true *Brāhmaṇa* goes scatheless though he have killed father and mother and two valiant Kings, though he has destroyed a kingdom with all its subjects."

295. "A true *Brāhmaṇa* goes scatheless though he have killed father and mother and two holy kings and an eminent man besides."

The commentator notes "Still these two verses are startling and I am not aware that Buddha has himself drawn the conclusion which has been drawn by others, *viz.*, that those who have reached the highest sambodhi and are in fact no longer themselves, are outside the domain of good and bad and beyond the reach of guilty."

Mr. Childers says: "In my opinion this verse is intended to express in a forcible manner the Buddhist doctrine that the Arahāt cannot commit a serious sin."

Another commentator explains them allegorically and in confirmation of this allegorical interpretation, a stanza is quoted as having been recited by Buddha in explanation of a similar startling utterance which he had made to Mahā Matī:

" Lust or carnal desire, this is the mother, Ignorance this is the Father. The highest point of knowledge, this is Buddha. All the Kleshas, these are the Arhats. The five Skandhas, these are the priests. To commit the five unpardonable sins is to destroy these five and yet not suffer the pains of Hell."

Conf. Sutta Nipāta, verses 520, 547, 790, where it is stated that an ascetic is one to whom good and evil do not cling.

(d) "Kaushalam." Kushalata is the condition of being "Kusala" for which see Pātanjali's Yoga-sutras, ii, 27, Commentary by Vyāsa.

"And when these Guṇas are quite dissolved, they do not cause growth again because there is no impelling cause. In this stage the self has passed out of relation with the Guṇas and enlightened by himself and nothing more is stainless and isolated. The self beholding this sevenfold insight advancing in stages to the Highest is denominated Kushala."

Thus when the high pedestal is reached, the condition of the self is then called "Kaushalam" = "nistraigunya" stage see under stanza 45. Cf. Also Sutta Nipāta, verse 525, where a "Kushala" is defined as one "delivered from the radical bonds".

Nilakantha also supports this rendering by saying that "Kaushalam" is release from the bondage of Karma. It therefore means the condition when even the seed of Karma has been burnt up. See also the following taken from the footnote to Sutra II, 27: "Yoga system of Pātanjali" by Woods.

"Fortunate (Kushala) because he is free from attachment to the consequences of his own acts which are the cause of bondage. Because of this he is not bound."

"Hetusu Karmasu Phalasanga rahitivan nabaddho bhavati Kushalta." This is the suggestion of Pātanjala Rahasyam.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

"Thoughtful men who have become *Buddhiyukta* (*enlightened*) renouncing fruit born of Karma and thus being released from the shackles of births reach the position which is free from all ailing." (51)

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतम्य च ॥ ५२ ॥

"When your *Buddhi* shall have crossed beyond Moha then you will acquire indifference to all that you have heard or will hear." (52)

NOTE

(a) "Mōha" want of discrimination between right and wrong. Infatuation, delusion, confusion.

(b) "Nirvedam" is found in Mundakopanishad in the sense of "Freedom from all desires".

1st Mundaka, 2nd Khanda, verse 12.

(c) "Indifference to all that you have heard or will hear."

Distraction and delusion are created by hearing all sorts of theories about God and the world.

Buddhists called "views" or "speculations" an Āsava which they had to avoid like poison.

When one is bending all his energies towards self-culture it is of course obvious that he should not allow himself to be confused and deluded by what one has heard and what one may hear in future. Our author has changed "Dithi" into shuti as he has changed "virya" of the Buddhists into "vyvasāya".

Stanza 62 (below) lays down "Stupefaction results in confusion of memory (Smriti). When therefore stupefaction will disappear, Smriti will be restored."

For "Smriti" see notes to stanzas 42-44 above.

See also Chapter XVIII, 73, "Destroyed is my Mōha and I have regained mindfulness."

"Nashto Mōha Smriti labdha."

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

"When your *Buddhi* that was confounded by hearing will become steady and firm in *Samādhi*, then you will attain Yoga." (53)

NOTE

(a) The word "Yoga," of course, means *Buddhi-yoga*. It is used here in association with the word *Samādhi*. But it does not connote *Pātanjali's Ashtānga yoga* which consists of eight consecutive processes in the practice of concentrated meditation of which *Samādhi* is the last. None of those processes is mentioned here in any of the preceding *Shlokas*.

Samādhi has the same meaning which it has in stanza 44 above.

It has as its characteristic mark, absence of wandering or distraction and as its concomitant calmness or wisdom and repose.

Smṛiti (stanza 52) is a preliminary to *Samādhi*. *Vide* notes under stanza 44.

अर्जुन उवाच ।

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ ५४ ॥

Arjuna said :

"What are the characteristics, O Keshava, of a *Sthita-Prajna* and how should he speak, how sit and how move." (54)

NOTE

Sthita-Prajna, *Samādhi-Stha* and *Sthita-Dhi* are synonymous terms. We have retained the characteristic term in the stanza. "*Prajna*" ordinarily means the same as "*Buddhi*". But here the "*Prajna*" spoken of is not the ordinary *Buddhi*—but the *Buddhi* which has become fixed in *Samādhi* (deep concentration)

and is therefore synonymous with supreme knowledge, pure Reason, *sophia*.

It represents a higher stage of spiritual advancement. This is the 5th step of the Path.

श्रीभगवानुवाच ।

प्रनहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

Shri Bhagawan said :

“O son of Pritha, when one abandons all the desires which are in his mind and is happy with his self only (i.e., pleased without regard to external objects, by self-contemplation alone) then he is called *Sthitha-Prajna*. (55)

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

The “muni” whose mind is not agitated when pains (Dukha) afflict him and who has no longing for pleasures (Sukha) and from whom Rāga (attachment) Fear and Anger have departed is said to be *Sthitha-Dhi* (a man of steady mind). (56)

यः सर्वत्रानभिस्त्रेहस्तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

That man has his *Prajna* firmly fixed, who is without feelings of affection anywhere, who is indifferent whether what befalls him is good or

bad, who does not feel overjoyed when he gets good and who does not entertain feelings of aversion when evil befalls him. (57)

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

“His *Prajna* is firmly fixed—who withdraws his senses from the objects of senses, like unto the tortoise which withdraws its limbs from all sides.” (58)

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रमवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

“ (Of course) objects of senses have no attraction for the person who is abstinent, but they leave their relish behind (even when they have been completely turned back from him). But when he has seen the Supreme, even the relish disappears.” (59)

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥

“O Son of Kunti, senses are (by nature) impetuous; they even carry away the mind of that wise man who is of steady endeavour.” (60)

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

“He should restrain them all and be firmly devoted to Me (for) when he has full control over them his *Prajna* would then be firmly fixed.” (61)

Note. See Chapter VI, S. 14.

ध्यायतो विषयान्पुंसः संगस्तेषूपजायते ।

संगात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

“ When a man *thinks* of external objects of senses contact with them comes into existence ; then is born in him the desire (to possess them). Anger is then born from the desire (to possess them). Anger produces stupefaction and stupefaction results in confusion of *memory*. From confusion of memory loss of *Buddhi* results and when loss of *Buddhi* is there, one is ruined.” (62 & 63)

NOTE

See note (b) above under stanzas 42, 43, 44.

Buddhi thus gets destroyed by Kāma which is the father of Rāga and Dvesha. Hence the next *śloka*. See also in this connection “ Maha-Satipatthana-sutta ” (Digha Nikaya) reproduced in the appendix.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

“ But the self-restrained man who moves among objects with senses under the control of his own self and which are free from attachment and aversion obtains *Prasāda*.” (64)

NOTE

(a) “ *Prasāda* ” means cleansing or purity of heart as well as joy. Mrs. Rhys Davids in her “ Buddhism,” page 184, describes what is conveyed by this word “ *Prasāda* ” :

“There is a very large, perhaps the largest consensus of conviction expressed with more or less rapture that something has been got rid of ; something felt as mainly Ill (Dukkha) craving (Tanha)—the triad Greed, Hate and Illusions, the continuance of becoming, re-birth or coming back to be or bonds of various kinds. More positively expressed this riddance is pictured *intellectually* as light, insight, truth, gnosis or higher seeing, knowledge, *emotionally* as happiness, calm, coolness, content, good, peace, satisfaction ; *volitionally* as freedom, self-mastery, supreme opportunity, saintly companionship.”

See notes to stanza 37, Chapter XVIII.

Also see Bri. A. Upanishad IV, 15 (Samprasāda).

(b) Arjuna had asked (*vide* stanza 54 above) four questions :

(I) What are the characteristics of a person “steady in mind” (Sthita prajna) ?

(II) Should he speak ? If so, what ?

(III) Should he sit ? If so, what should his sitting consist in ? “*Kim Āsit.*”

(IV) Should he go ? If so, what should constitute his going ? *Brajat Kim ?*

As to the characteristics the reply is given in stanzas 55 to 59 and 68. Stanzas 60-61 describe what his sitting consists of. The word *Āsit* in stanza 61 is significant.

The word “Yukta” (joined, united, yoked) in stanza 61 is the *Buddhi-yukta* referred to above, the word *Buddhi* has been omitted from before the word “Yukta” for the sake of Brevity.

“*Buddhi-Yukta*” is one who is free from the bondage of Karma, *vide* stanzas 39, 50, and 51 above. Now in stanza 60, the man who is free from the

shackles of Karma and who has transcended both merit and demerit is asked to have full control over his senses so that he may have complete mastery over himself.

Karma does not affect him or trouble him, the senses are not to have free play of their own. He is to be their master.

Then having full mastery over the senses and freedom from the effects of Karma he is asked to be devoted to the Supreme, *i.e.*, having prepared himself by self-discipline and self-control and having killed the seeds of Karma he is now fitted to be devoted to the Supreme. And this constitutes his sitting (*vide* Āsit in stanza 61).

Stanzas 62 and 63 are only introductory to stanza 64 which describes what his going (*charan*) is to consist of. Stanza 64 says that, becoming free from Rāga (attachment) and Dvesha (feeling of aversion) and having self-mastery over his senses, if one is to pursue objects of his senses, he attains happiness.

(That constitutes his *going*.)

According to what has been stated above a Buddhi-yukta who has now become Sthita-Prajna is one (1) who has no desires, (2) who is happy in his self, (3) who is not disturbed by pairs of opposites (Rāga and Dvesha) and their resultant Mōha (Delusion), and who is released from the bondage of Karma and who has transcended merit and demerit, (4) who has his senses fully under his control, and (5) who is devoted to the Supreme.

See in this connection stanzas 20-23 of Chapter V, which reproduce what is stated above. Therefore the "non-Yukta" would be one who would not possess any of these marks. Consequently he will

have no Buddhi which has right-endeavour as its very nature and that is how an Ayukta is described below in stanza 66.

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

“ When he has obtained ‘ Prasāda ’ then is born the freedom from all sorrows and pains. The Buddhi of that man who has obtained Prasāda quickly becomes fixed.” (65)

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६६ ॥

“ An Ayukta has no steadiness of mind nor has he any Bhāvana, there is no tranquillity for one who has no Bhāvana. Where is happiness for one who is not tranquil ? ” (66)

NOTE

(a) This is an illustration of the very favourite process of the author, namely, contrasting a thing with its opposite.

(b) “ Bhāvana ” = meditation cultivation of means for attaining Bliss.

Conf. Sabbāsava Sutta of the Buddhists which finely illustrates what “ Bhāvana ” exactly is.

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नाविमिवाम्भसि ॥ ६७ ॥

“ For in his case that mind of his which works in obedience to his rambling senses carries away his

Prajna as the wind carries away a boat on water." (67)

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

"Therefore, O you of mighty arms, his mind is steady who has his senses completely (from on all sides) held back from the objects of senses." (68)

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

"The self-restrained man is awake what time it is night unto all beings, while that is night for the discerning sage, which is the period of awakening for all beings." (69)

NOTE

This is a paradox.

A Samyami is thus quite the reverse of an ordinary man devoted to his senses.

"The status he reaches is the Brāhmic condition; he gets to firm standing in the Brahman, Brahmi sthiti. It is a reversal of the whole view, experience, knowledge, values, seeings of earth-bound creatures. This life of the dualities which is to them their day, their waking, their consciousness, their bright condition of activity and knowledge is to him a night, a troubled sleep and darkness of the soul; that higher being which is to them a night—a sleep in which all knowledge and will cease, is to the self-mastering sage his waking, his luminous day of true waking, knowledge and power.

They are troubled and muddy waters disturbed by every little onrush of desire, he is an ocean of wide being and consciousness which is ever being filled yet ever motionless in its large poise of soul ”.

See in this connection Dvayatanupassanasutta, stanza 39, “ What fools say is pleasure, that the noble say is pain ; what fools say is pain, that the noble know as pleasure.”

आपूर्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे

स शान्तिमाप्नोति न कामकामी । ७० ॥

“ He (indeed) obtains peace of mind into whom all desires enter in the manner in which the waters enter the ocean which is ever being filled and yet keeps its unmoved position ; but not he who hankers after the objects of desire.” (70)

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।

निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७१ ॥

“ The person, who having abandoned all desires lives free from attachments without the thought of ‘ I ’ or ‘ mine ’ (egoism), he obtains peace.” (71)

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

“ This, O son of Pritha, is the Brahmi state, attaining which, one is never deluded. And remaining in it even in one’s last moments one attains Brahma-Nirvāna.” (72)

NOTE

(a) *Brahma-Nirvāṇa*.

(1) "Brahman."—The first word of the compound *Brahma-Nirvāṇa* is Brahman. Let us see what it means.

Professor Deuseen in his "Outlines of Indian Philosophy" thus sums up the concept :

"In the moments of religious devotion man felt himself raised above his own individuality—felt awakening in himself that metaphysical power on which all worlds with their gods and creatures are dependant. By this curious development, *Brahman* the old name for prayer, became the most usual name for the creative principle of the world. An old Rigvedic question 'Which was the tree, which was the wood, of which they hewed the earth and heaven' is repeated in a Brahmana text and followed by the answer. 'The Brahman was the tree—the wood from which they hewed the earth and heaven.' Here the term Brahman has become already what it has been through all the following centuries—the most common name for the Eternal and changeless principle of the world."

Again: "Two terms Brahman and Ātman form almost the only objects of which the Upanishads speak. Very often they are treated as synonyms but when a difference is noticeable *Brahman* is the philosophical principle as realised in the universe and *Atman* the same as realised in the soul. This presupposed we might express the fundamental thought of all the Upanishads by the simple equation :

Brahman=Ātman that is Brahman—the power from which all worlds proceed, in which they subsist, and into which they finally return, this omnipresent, omnipotent, power is identical with our Ātman—with

that in each of us which we must consider as our true self—the unchangeable essence of our being—our soul.”

See also Chapter VIII, 3, where it is said, “Brahman is the unchanging highest principle.”

(2) “Nirvāna.” See Panini VIII, 2, 50. Panini says, “if used in the sense of ‘blown out’ the right form would be Nirvatah such as Nirvatovatah (the wind has ceased to blow) but ‘Nirvāno-agni’ the fire is gone out.” (Max Müller’s Six systems of Indian Philosophy, page 373.)

Anand Coomaraswami in his “Buddha and the Gospel of Buddhism,” page 117, says :

“The literal meaning of the word Nibhana (Nirvāna) is dying out or extinction as of Fire.”

In the foot note he adds :

‘It is important to remember that the term ‘Nirvāna’ is older than Buddhism and is one of the many words used by Gautama in a special sense.’

In the Upanishads it does not mean the dying out of anything but rather perfect self-realisation ; to those in whom the darkness of ignorance has been dispersed by perfect knowledge ? “As the highest goal there opens before them the eternal perfect Nirvānam” (Chhandogya-Upanishad, 8, 15, 1).

The reference is not however traceable in our copy of the Chhandogya-Upanishad. Prof. Max Müller says : “It does not seem to occur in the classical Upanishads. Its occurring as the title of one of the modern Upanishads makes it all the more likely that it was borrowed there from Buddhist sources. There is one passage in the shorter text of Maitreyi Upanishad where the word occurs Nirvānam Anushasnam. What should be clearly understood is that in the early Buddhist writings also Nirvāna does not yet mean a complete blowing out of

the individual soul. It could not mean that, as according to Buddhists no such thing exists, but rather the blowing out subsiding of all human passions, and the peace and quiet which result from it."

, Mrs. Rhys Davids says in her "Buddhism," page 72 :

"Nirvāna or Nibhana (Pali version of the Samskrit term) is defined by the Buddhists as a synonym for (i) the disciplining (Vinaya) and destruction (Khaya) of

(1) Rāga (Passion, lust, greed),

(2) Dosa (Dvesha) (hatred, anger, resentment),

(3) Mōha (Illusion, error, dullness, infatuation, stupefaction, delusion),

which are called "Fires".

(Note: "See Buddha's sermon on Gaya scarp reproduced below), and (ii) destruction again of Asavas (Intoxicants) such as sensuality, desire for rebirth, (Dithi) (opinion), and ignorance (Nescience), Avijja (Avidya). Nirvāna as the technical term for the *summum bonum* is not to be found in the classical Upanishads and at the time of early Buddhism. This meaning was a later development in Buddhism as well. At any rate Nirvāna according to Buddhism is not the blessed fellowship with God."

Only in Buddhism does the conception freedom from pain (Dhukhanta) remain purely a negative thing and not a positive in disguise-heavenly bliss. See also *Encyclopædia Britannica*, eleventh edition, published in 1910. "Nirvāna" means "the dying out in the heart of the fell fire of the 3 cardinal sins. Sensuality, Ill-will and Stupidity."

(b) From the scheme of self-discipline propounded by our author, it is clear that he insists upon the extinction of the triad of unregenerate desire (passion,

resentment and delusion). He, however, does not agree with the Buddhists that Nirvāna is Bliss by itself; he says that the condition attained by extinction of the triad is a negative one; while if it be accompanied by devotion to the supreme as hinted at in stanzas 59 to 61, it will be union with or absorption in the Brahman. Hence he in contradistinction to Buddhists calls it Brahma-Nirvāna. *Nirvāna* not the negative self-annihilation of the Buddhists but the great immergence of the separate personal self—into the vast reality of the one infinite impersonal existence.

According to Buddhists Nibhana conveys a sense of Release and Liberty, but to our author final fruition not only conveys this sense but something more—the consciousness of union with Brahman. See also in this connection Chapter VI, verse 15, where the word “Nirvāna” is used along with “Matsamstham,” and not by itself. “Therefore by Nirvāna in the Brahman must be meant a destruction or extinction of the limited separative consciousness falsifying and dividing, which is brought into being on the surface of existence by the lower Maya of the three guṇas and entry into Nirvāna is a passage into this other unifying consciousness which is the heart of existence and its continent and its whole, containing and supporting its whole original, an eternal and final truth. “This is not only the Brahman consciousness which lives secret within us but the Brahman consciousness in which we live. *By living in that self we live in all and no longer in our egoistic being alone; by one-ness with that self a steadfast one-ness with all in the universe becomes the very nature of our Being and the root status of our active consciousness and root motive of all our action.*” (AUROBINDO GHOSE.)

“Brāhmi sthiti.” The words underlined above define Brahma-sthiti according to the Gita. (See Introduction where this point is fully gone into.)

Thus in the glorious Upanishads of the Bhagawad-Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, the second discourse, entitled :

YOGA BY THE SĀMKHYA

NOTE

“What O Bhikkhus are all these things that are on fire. The eye is on fire, forms are on fire, eye-consciousness is on fire, impressions received by the eye are on fire ; and whatever sensation (pleasant, unpleasant and neutral) originates in the impressions received by the eye is likewise on fire. And with what are all these on Fire ?

I say with the fire of Raga, with the fire of Dosa and the fire of Moha . . . with birth, old age, death, lamentation, misery, grief, and despair they are afire. And so with the ear, with the nose, with the tongue and in the case of touch. The mind too is on fire, thoughts are on fire, and mind consciousness and impressions received by the mind and the sensations that arise from the impressions that the mind receives these too are on fire.

And with what are they on fire ?

I say with the fire of lust (Raga) with the fire of resentment (Dosa or Dwesha) and the fire of glamour

(Moha), with birth, old age, death, sorrow, lamentation, misery, grief, and despair they are a fire.

And seeing this O Bhikkhus, the true disciple conceives disgust for the eye for forms, for eye-consciousness, for impressions received by the eye and for the sensations arising therein . . . And so he is divested of desire, and thereby he is freed and is aware that he is freed and he knows that the becoming is exhausted that he has lived the pure life, that he has done what it behoved him to do and that he has put off mortality for ever."

(Mahavagga 1. 21) (Translation by A. C. Swamy).

NOTE

SĀMĀKHYA AND YOGA

THE author divides the Chapter into two parts (*vide* Stanza 39). He calls the 1st Part "Sāmkhya" and the 2nd Part "Yōga". These two terms Sāmkhya and Yoga are frequently met with in Sanskrit Literature and have nowadays got definite technical meanings; Sāmkhya denoting Kapila's Sāmkhya system and Yoga=Pātanjalī's Yoga System. What they originally meant will be clear from the following quotation from Prof. Max Müller (*vide* Introduction XXXV, Upanishads S. B. E. series).

"Sāmkhya is derived from Samkhyā and that meant counting-number a name corresponding very nearly to the Greek *λογος*. Sāmkhya as derived meant originally no more than Theoretic Philosophy as opposed to Yoga which meant originally practical religious exercises and penances to restrain the passions and senses. All other interpretations of these

words when they had become technical names are of later date."

What do these terms mean in the context in which they are used by the author? The late Lokamanya Tilak in his *Gita Rahasya* remarks :

"To understand the true purport of Bhagavad-Gita this stanza (39) is of great import and importance. The word "Sāṁkhya" in this stanza does not connote Kapila's Sāṁkhya nor the unadulterated and pure Vedānta; and the word Yoga, does not refer to Pāṇjali's Yoga system.

"By Sāṁkhya, we must understand Sannyas Marga (Path of Renunciation) and by Yoga we must understand Karma-marga (Path of Action). This is also made evident by stanza 3 of Chapter 3 of the Gita." Both these paths are independent of each other; the followers of these paths are respectively called "Sāṁkhya (=Sannyāsa mārgi) and Yogi (=Karma yoga mārgi) (Gita, 5. 5.)

From amongst these, those rooted in Sāṁkhya, consider that renunciation of works is the best; but by a true knowledge of this Marga (and what it implies) Arjuna's doubt (why should one fight then?) does not seem to be completely dissolved.

Hence that Karma Yoga Nishta is the true end of man which believes that without resorting to renunciation and even after attaining knowledge one should always go on doing work with disinterestedness. The knowledge of that very Karma Yoga (or by abbreviation Yoga) path has now been commenced and up to the last chapter of the Gita this very Path (Path of Action) has been strengthened by giving and adducing various reasons and by dispelling of many doubts. By bearing in mind, this clear specification of the object of

the Gita—made by Bhagawan Himself—no manner of doubt is left that Karma Yoga (Path of Action) was the only thing propounded in the Gita.”

Tilak in writing as he has done may be taken to speak as it were as the representative of the Conventional or traditional School which reads Karma—before Yoga though the author does not call this Yoga as Karma-Yoga. He rather calls it Buddhiyoga as explained below. With all due deference to the vast learning and erudition of Tilak and other learned commentators it may be permissible to state that the context (contents of Shlokas 39-72) does not appear to justify the interpretation put upon the word Yoga as being synonymous with Karma-Yoga. Exegesis may perhaps have something to do with this interpretation as generally nowadays Sāṃkhya is taken to mean Jñānamarga and Yoga, Karma-Yoga. But context is a hard task-master, and let us see whither it leads. One great characteristic of Karma-Yoga is disinterested unattached work done in Samya-Buddhi and dedicated to the Lord. Is this characteristic mentioned in any of the stanzas from 39 to 72 ?

It will be seen, that in Stanza 39 the author lays emphasis on one definite word “Buddhi” and if Yoga has any meaning here, it means Buddhiyoga—a word used in stanza 50.

Stanza 41 refers again to the main characteristic of the word “Buddhi”.

Stanza 44 uses the word “Buddhi” alongside with Samādhi—hardly a thing to be thought of in connection with Karma-yoga. If the Path of Action was being preached, why is Arjuna asked to transcend the three Guṇas and their effects ? (*vide* Stanza 45). All the work, according to the Gita, is done by the Guṇas.

Stanza 46 is depreciatory of the Vedic Karma-Kanda and praises the Brāhmaṇa who has true *knowledge* (knowledge is the result of Buddhi as is well understood by all). According to the Ancients sacrifices were the real Karma and this is also the teaching of the Gita. Why then are they considered as useless if Karma-Yoga was preached in these stanzas ?

The Gita preaches them as Karma in chapter III. Stanzas 47 and 48 of course refer to some aspects of Karma-Yoga but they have been introduced parenthetically as is clear from the context. The author had condemned sacrifices in the previous stanzas and he wishes to guard against the impression which may be created, *viz.*, the author was totally against Karma as understood by the ancients. He mentions his views briefly as to Karma in these two stanzas but immediately reverts to the subject in hand "Buddhiyoga" in the very next stanza (49) where he definitely lays down that the Buddhiyoga he was teaching was far superior to Karma. If Karma was being taught why is it made inferior to Buddhi ?

Stanza 50 is further confirmatory of the view that Buddhi-yoga is being treated or spoken of. We have no right to read the word "Nishkama" before "Buddhi Yukta" as it does not occur anywhere. The word "Iha," *i.e.*, "in this Buddhiyoga" leaves no doubt whatsoever as to the true meaning.

Having indicated that Karma is inferior to Buddhi-Yoga a definite command is given that Arjuna should seek shelter in "Buddhi," rather than in work in which reward is the motive for the same.

Stanza 51 again mentions "Buddhi-Yukta". Stanza 52 also refers to Buddhi. In 53, what was begun in 39 is summed up and Samādhi is again used.

54 is very significant. "Prajna" and "Dhi" are used which are synonymous of "Buddhi". There would be no connection between this shloka and the last if "Buddhiyoga" be not the subject treated. Arjuna asks Sri Bhagawan to describe the spiritual condition of the person who has attained Samādhi by practising the steps laid down.

Stanzas 55, 56, 57, 58, 59, 60 and 61 describe a "Sthita-Prajna".

Stanzas 62 and 63 go together and describe how "Buddhi" is destroyed. 64 and 65 describe the condition of a "Buddhi-man".

And so on to the end. So then it could safely be said that it is "Buddhiyoga" which forms the subject of stanzas 39-72 rather than any Karma-yoga. If all the stanzas are read together they form a consistent whole, and we catch the thread running through them all.

That Karma-yoga was not preached in these stanzas which had "Yoga" as their subject is now quite clear. *Vide* chapter XIII, 24, where Karma-yoga is separately mentioned. It was Buddhiyoga which was the subject. Arjuna also understood it in this sense and rightly when he asked (*vide* the beginning of the III Chapter) "If 'Buddhi' is superior and preferable, (i.e., if self-culture and contemplation were the means of attaining emancipation,) why am I being asked to engage in fight". The contrast was between Action and Contemplation.

The question was very pertinent in view of what was stated in stanzas 49 and 59. He grasped the meaning and followed the trend of thought aright and he was the person addressed at the time.

Samattva-karma-yoga that is expounded in stanzas 47-48 is also expounded in stanzas 14, 15 and 38 but

this Buddhi is said by the author to be Buddhi in Sāṁkhya rather than in Karma-yoga, which two however the author later on states are one and the same (*vide* stanza 4, Chapter V).

Buddhiyoga is something quite distinct from Karma-yoga—though it is akin to Jnana-yoga although the author not even by oversight calls Buddhi-yoga, Jnāna-yoga.

This Buddhi-yoga is summed up along with other subjects in Chapter XVIII, S. 57, and it means there as here renunciation of works the path of Return, rather than anything else. See also Chapter 10, verse 10. Sāṁkhya as used in verse 39 refers to the teachings conveyed in the previous stanzas up to 38.

If we analyse what has been said in stanzas 11 to 38 it becomes evident that the author in using the word Sāṁkhya had the Sāṁkhya Philosophy in view. See the notes given under those stanzas.

Even if we do not accept this view in its entirety, we can confidently say that the subject dealt with was a part of Sāṁkhya, *i.e.*, Jnāna-Yoga. Buddhiyoga was also akin to Jnāna-yoga. So the author rightly summed up the subject-matter as "Sāṁkhya-Yoga" in the colophon at the end of the Chapter.

It could not therefore be that the subject of this Chapter is Karma-Yoga which is specifically treated in Chapter III.

B. G. Tilak realised the difficulty and added the following Note. "In this Chapter (the second) in the beginning Sāṁkhya or the Path of Renunciation is discussed. It has therefore been called Sāṁkhya-Yoga. But we must not understand from this that the whole chapter is devoted only to this subject. It happens that one chapter often deals with many subjects. The

subject which is treated first in any Chapter or which is the leading matter in the Chapter gives the name to the Chapter." It may, however, be stated with all due respect that no renunciation is preached in Shlokas 11-38. It is rather Action than contemplation which is preached in these stanzas *vide* stanzas 18, 25, 26, 27, 30, 31, 37 and 38. The first part, *i.e.*, from 11-38 could well be called Sāṁkhya both on account of Sāṁkhya doctrines (more on this account than on any other — *vide* notes) and on account of the metaphysical statements about the Ātman.

Tilak has also referred to Gita. Chapter III, 3, in support of his position.

Stanza 3, Chapter III. "O sinless one, I have in the beginning, *i.e.*, of creation (Pura) declared that in this world there is a twofold path—that of the Sāṁkhyas by Jñāna-Yoga (true knowledge) and of the Yogins (by devotion in the shape of action) (Karma-Yoga)."

Tilak, however, translates "Pura" as used above as "in the second Adhyāya" and so does Telang when he translates it as "already". Tilak, however, adds a note which is very significant. "We have given the meaning of "Pura" to be "in the second Adhyāya". This meaning is plain enough as in the second Adhyāya "Jñāna" according to Sāṁkhyānishta is first described and then Karma-Yoga Nishta has been described.

But "Pura" can also mean "In the beginning of creation" for in the Mahābhārata where Bhagavat or Nārāyaṇīya Dharma is described it is said that Sāṁkhya and Yoga (Nivṛtti and Pravṛtti) both these Nishtas were produced by Bhagawan "in the beginning of the universe".

(*Vide* Shānti Parva, 340 and 347.)

Telang in his translation of Sanatsujātiya translates "Pura" as "in the beginning of the creation".

How then was the translation of "Pura" as "already" or "in the 2nd Adhyāya" justified? Both the learned authors admit that "Pura" means "In the beginning of creation" and this is the meaning which it bears.

Shri Krishna or the author does not evidently refer to the second Chapter in using the word "Pura" but is referring to something quite ancient as is clear from the context. The great Śaṅkara also has "Sargadam" = "in the beginning of creation" for "Pura". Also see stanza 10 of Chapter III. According to the context then, Sāṁkhya as used in stanza 39 approximates to Sāṁkhya philosophy so-called. The author has also used the word Sāṁkhya to mean Jñāna. "Yoga" here denotes the "Buddhi Yoga" and which, as has been shown above, is akin to Sāṁkhya and may as well be so called. The subject of the whole Chapter II is Sāṁkhya and therefore we cannot find any reference to Karma-Yoga as forming part of the subject on the ground of the word "Pura" which means "in the beginning of creation". As to Buddhi Yoga see Introduction.

If the conclusion arrived at in this note and the Introduction above be correct, then Buddhiyoga is reminiscent of Early Buddhism to which it closely approximates both in the steps provided to attain the Final End and in the description of the Goal itself.

It looks as if Chapter II were a protest against I. Buddhism (a) in so far as it proclaimed that there was no eternal permanent self in man or a substratum of the universe, *i.e.*, (against Anatta doctrine); (b) in so far as it proclaimed that Nirvana was no blessed

fellowship with or union with the Brahman, and II. against Sāṃkhya in so far as it insisted upon the eternal antithesis between Purusha and Prakṛiti and established the independence of Mūlaprakṛiti. The author does not go fully into these points but simply affirms what was laid down in the Upanishads.

Of course the appeal for fighting is there but the war was only a peg to hang the views of the author upon about the two atheistical schools which had then become prevalent.

APPENDIX

EXTRACT FROM "THE VENOMOUS SNAKE"

MAJJHIMA NIKAYA, 1, 135—139

"By the parable of the raft I will teach how to abandon and not to retain. Listen and pay attention; and I will speak." "Yes, Sir," said they in response; and the Lord began: "It is like a man who after travelling a long way finds the floods out, with danger and peril on the hither side and with security and safety on the further side, but with no ferry or suspension-bridge; and to him comes the thought to win his way across the floods to safety from the perils which encompass him by collecting grass and sticks and branches and boughs wherewith to fashion a raft on which to paddle himself safely across with his hands and feet; and to him, when he has done all this and has paddled himself safely across, the thought comes that the raft had been so useful that he might do well to take it along with him packed on his head or shoulders. Think you he would be doing the right thing with the raft?"—"No, Sir." "How should he act so as to do the right thing

with his raft? Well, suppose that he was safely over, he, recognising how useful the raft had been, were to deem it well, before going on his way, either to beach it or to leave it afloat; clearly thus he would be doing the right thing with his raft. In this wise I have taught you by the parable of the raft how to abandon and not to retain. If you understand this parable of the raft, you have to discard good things, and a fortiori bad things."

Speculative tenets are sixfold. Take the case of an uninstructed everyday man who takes no count of the Noble, who is unversed and untrained in the Doctrine of the Noble, who takes no count of the Excellent, who regards as "mine" or "I am this" or "this is my Self," either (1) visible form—or (ii) feeling—or (iii) perception—or (iv) the plastic forces—or (v) whatsoever he sees, hears, touches, is aware of, or by the mind attains, seeks out, and reflects on, or (vi) the speculative tenet that "the world around me is the Self which I shall hereafter become—eternal and permanent, everlasting and unchangeable, (136) standing fast like heaven and earth".

But the instructed man, the disciple of the Noble who does take count of the Noble and is both versed and trained in their Doctrine, who does take count of the Excellent and is both versed and trained in their Doctrine, he refuses to regard visible form—or the rest of the six—as "mine" or "I am this," or "this is my Self," refusing so to regard these things, he is not worried over the non-existent.

At this point an Almsman asked whether there could be worry over the externally non-existent.

"Yes," answered the Lord. "Suppose a Brother thinks he once had something which he now has not

got, or that he would like to have something he cannot get ; he grieves and mourns and laments, he beats his breast and is distraught. That is how there comes worry over the externally non-existent."

Being asked further if there could be an absence of worry over the externally non-existent, the Lord said : " Yes ; suppose an Almsman never thinks that he once had something which he now has not got, or that he would like to have something he cannot get ; he does not grieve and mourn and lament, he does not beat his breast nor is he distraught. That is how there is an absence of worry over the externally non-existent."

Being asked further if there could be worry over the internally non-existent, the Lord said : " Yes ; as for instance in the case of an Almsman who comes to hold the speculative idea that the world around me is the Self, which I shall hereafter become, eternal and permanent, everlasting and unchangeable, standing fast like heaven and earth. From the Truth-finder or a disciple of his he hears preached the Doctrine to remove all tendency, inclination, and bias towards speculative tenets, to still all plastic forces, to discard all the material of rebirth, to extirpate cravings, in the passionless calm of Nirvana. Thinks he to himself : (137) ' then I shall be cut off and perish utterly, there will be an end of me for ever ' ; and at the thought he grieves and mourns and laments, beats his breast, and is distraught. That is how there is worry over the internally non-existent."

Being asked further whether there could be an absence of worry over the internally non-existent, the Lord : " Yes ; as for instance in the case of an Almsman who, holding no speculative idea that the world

around him is the Self, into which he will hereafter merge for ever and ever, hears the Doctrine preached by the Truth-finder or a disciple of his, without a thought that this means he will be cut off and perish utterly and be ended for ever ; so he does not grieve and mourn and lament, he does not beat his breast nor is he distraught. That is how there is an absence of worry over the internally non-existent."

"You would like to possess something that was eternal and permanent, everlasting and unchangeable, standing fast like heaven and earth ; but, can you see any such possession ? "

"No, sir."

"Quite right, Almsmen ; nor do I."

"You would like to have a grip on personal immortality such that thereby you would escape all grief, lamentation, sorrow, woe and tribulation ; but, can you see any such grip ? "

"No, sir."

"Quite right, Almsmen ; nor do I."

"You would like a foundation for speculative beliefs so sure that thereby you would escape all grief, lamentation, sorrow, woe, and tribulation ; but, can you see any such foundation ? "

"No, sir."

"Quite right, Almsmen ; nor do I."

(138) "If there were a Self, would there be something of the nature of a 'Self of mine' ? "

"Yes, sir."

"And if there were something of the nature of a Self of mine, would there be a 'my-self' ? "

"Yes, sir."

"But, if really and truly there is to be found neither Self nor anything of the nature of Self, is it not

mere absolute folly to hold the speculative view that the world around me is 'the Self', into which I shall pass hereafter—eternal and permanent, everlasting and unchangeable, standing fast like heaven and earth?"

"How, sir, could it not be mere absolute folly?"

"What do you think, Almsmen? Is visible form permanent or impermanent?"

"Impermanent, sir."

"And is the impermanent a weal or a woe?"

"A woe, sir."

"But can a woe that is impermanent and changeable properly be regarded as mine, or as I am this, or as this is my Self?"

"No, sir."

(And the same argument applies also to feelings, perception, plastic forces, and consciousness.)

"From which it results, Almsmen, that all visible forms—or feelings—or perceptions—or plastic forces—or consciousness—all this, whether past, present, or future, whether internal or external, (139) whether gross or subtle, high or low, far or near, have all to be viewed—if their real nature is comprehended aright; as 'not mine,' as 'I am not this,' and as 'this is no Self of mine'."

"So viewing all these things, the instructed disciple of the Noble grows weary of visible forms and the rest of them; weariness leads him to passionlessness, and passionlessness to Deliverance, wherein he comes to know his Deliverance in the sure conviction: Rebirth is no more; I have lived the highest life; my task is done; and now there is no more of what I have been. Such an Almsman is known as one who is quit of bolt and bar, has filled in his moat, has got rid of the itch of wanting, is cribbed and cabined no more; he is

known as the Noble who has flung away pride's banner, has cast off his burthen, and is emancipate.

Now, how is he quit of bolt and bar? When ignorance has passed away, grubbed up by the roots, like the cleared site where once a palm-tree grew, a thing that once has been and now can be no more.

How does he fill in his moat? when the round of birth and rebirth has passed away . . . no more.

How does he get rid of the itch of wanting? When craving has passed away . . . no more.

How is he cribbed and cabined no more? When the five worldly bonds have passed away . . . no more.

How is he the Noble who has flung away pride's banner, has cast off his burthen, and is emancipate? When the pride in an Ego has passed away . . . no more."

EXTRACT FROM THE INTRODUCTION TO THE MAHA-SATIPATTHANA SUTTANTA

"What then is this Mindfulness? This Suttanta will show. But a few observations may help the student of it. Etymologically Sati is Memory. But as happened at the rise of Buddhism to so many other expressions in common use, a new connotation was then attached to the word, a connotation that they gave a new meaning to, and renders 'memory' a most inadequate and misleading translation. It became the memory, recollection, calling-to-mind, being-aware-of, certain specified facts. Of these the most important was the impermanence (the coming to be as the result of a cause, and the passing away again) of all phenomena, bodily and mental. And it included the repeated application of this awareness, to each experience of life,

from the ethical point of view. Thus does he cultivate those qualities which ought to be practised, and not those which ought not. That is how repetition is the mark of Mindfulness, says Nagasena, in complete accord with our Suttanta."

"The ethical desirableness of Sati, as the instrument most efficacious in self-mastery, lay in the steady alertness of inward vision which it connoted, whether past or present experience was contemplated. In discussing it, the Buddhist was concerned, not with the outer world as such, but with the microcosm of his subjective experience, and with the vehicles thereof—sense and mind. These he is here represented as considering under the fourfold aspect of—

- (1) Kaya, physical structure and activities.
- (2) Vedana, the emotional nature, first as bare feeling, then as having ethical implications.
- (3) Citta, conscious life, consciousness or intelligence, considered under ethical aspects.
- (4) Dhamma, with its subdivisions—
 - (a) the Five Hindrances,
 - (b) the Five Groups,
 - (c) the Six Spheres of Sense,
 - (d) the seven Factors of Enlightenment,
 - (e) the four Aryan Truths."

EXTRACT FROM MAHA-SATIPATTHANA SUTTANTA
(DIGHA-NIKAYA, II, 308 ET SEQ.)

"The one and only path, Bhikkhus leading to the purification of beings, to passing far beyond grief and

lamentation, to the dying-out of ill and misery, to the attainment of right method, to the realisation of Nirvana, is that of the Fourfold Setting up of Mindfulness."

* * * *

"19. (308) And what, Bhikkus, is the Aryan Truth concerning the coming to be of Ill ?

Even this craving, potent for rebirth, that is accompanied by lust and self-indulgence, seeking satisfaction now here, now there, to wit, the craving for the life of sense, the craving for becoming (renewed life), and the craving for not becoming (for no rebirth).

Now this craving, Bhikkhus, where does it make its rise, where does it have its dwelling ? In those material things of this world which are dear to us, which are pleasant. There does craving take its rise, there does it dwell.

What things in this world are dear, what things are pleasant. The sense of sight, the sense of hearing, the senses of smell, taste, touch and imagination—these are the things in this world that are dear, that are pleasant. There does craving take its rise, there does it dwell.

Things seen, things heard, things smelt, tasted, tangible, things in memory recalled—these are the things in this world that are dear, that are pleasant. There does craving take its rise, there does it dwell.

The thoughts that arise through sight, the thoughts that arise through hearing, the thoughts that arise through smell, taste, touch and imagination—these are the things in this world that are dear, that are pleasant. There does craving take its rise, there does it dwell.

The stimulus of the visual sense, the stimulus of the auditory sense, the stimulus of the senses of smell,

taste, touch and imagination—these are the things in this world that are dear, that are pleasant.

(309) There does craving take its rise, there does it dwell.

Feeling that is born of the stimulus of the visual sense, feeling that is born of the stimulus of the auditory sense, feeling that is born of the stimulus of the senses of smell, taste, touch and feeling born of imagination—these are the things in this world that are dear, that are pleasant. There does craving take its rise, there does it dwell.

The perceiving of things visible, the perceiving of things audible, the perceiving of things odorous, sipid, tangible, of things in memory recalled—these are the things in this world that are dear, that are pleasant. There does craving take its rise, there does it dwell.

Intentions concerned with things visible, intentions concerned with things audible, intentions concerned with things odorous, sapid, that may be smelt, tasted, touched, tangible, with things in memory recalled—these are the things in this world that are dear, that are pleasant. There does craving take its rise, there does it dwell.

Craving for things visible, craving for things audible, craving for things that may be smelt, tasted, touched, for things in memory recalled—these are the things in this world that are dear, that are pleasant. There does craving take its rise, there does it dwell.

Pre-occupation about things seen, pre-occupation about things heard, pre-occupation about things smelt, tasted, tangible about things in memory recalled—these are the things in this world that are dear, that are pleasant. There does craving take its rise, there does it dwell.

Deliberating about things seen, deliberating about things heard, deliberating about things smelt, tasted, tangible, about things in memory recalled—these are the things in this world that are dear, that are pleasant. And there does craving take its rise, there does it dwell.

(310) This, Bhikkhus, is what is called the Aryan Truth concerning the coming to be of Iḥ.

20. And what, Bhikkhus, is the Aryan Truth concerning the cessation of Iḥ.

The utter cessation of and disenchantment about that very craving, giving it up, renouncing it, emancipation from it, detachment from it.

But now this craving, Bhikkhus, where, in being put away, is it put away; where, in ceasing, does it cease? In those material things of this world which are dear to us, which are pleasant—there may this craving be put away, there does it cease.

What things in this world are dear, what things are pleasant? The sense of sight, the sense of hearing, the senses of smell, taste, touch and imagination—these are the things in this world that are dear, that are pleasant. Here may this craving be put away, here does it cease.

Things seen, things heard, things smelt, tasted, tangible, things in memory recalled—these are the things in this world that are dear, that are pleasant. Here may this craving be put away, here does it cease.

The thoughts that arise through sight, the thoughts that arise through hearing, the thoughts that arise through smell, taste, touch, and imagination—these are the things in this world that are dear, that are pleasant. Here may this craving be put away, here does it cease.

The stimulus of visual sense, the stimulus of auditory sense, the stimulus of the senses of smell, taste, touch and imagination—these are the things in this world that are dear, that are pleasant.

(311) Here may this Craving be put away, here does it cease.

Feeling that is born of the stimulus of the visual sense, feeling that is born of the stimulus of the auditory sense, feeling that is born of the stimulus of the senses of smell, taste, touch and feeling born of imagination—these are the things in this world that are dear, that are pleasant. Here may this craving be put away, here does it cease.

The perceiving of things visible, the perceiving of things audible, the perceiving of things odorous, sapid, tangible, of things in memory recalled—these are the things in this world that are dear, that are pleasant. Here may this craving be put away, here does it cease.

Intentions concerned with things visible, intentions concerned with things audible, intentions concerned with things odorous, sapid, that may be smelt, tasted, touched, tangible, with things in memory recalled—these are the things in this world that are dear, that are pleasant. Here may this craving be put away, here does it cease.

Craving for things visible, craving for things audible, craving for things that may be smelt, tasted, touched, for things in memory recalled—these are the things in this world that are dear, that are pleasant. Here may this craving be put away, here does it cease.

Pre-occupation about things seen, pre-occupation about things heard, pre-occupation about things smelt, tasted, tangible, about things in memory recalled—these are the things in this world that are dear, that

are pleasant. Here may this craving be put away, here does it cease.

Deliberating about things seen, deliberating about things heard, deliberating about things smelt, tasted, tangible, about things in memory recalled—these are the things in this world that are dear, that are pleasant. Here may craving be put away, here does it cease.

This, Bhikkhus, is what is called the Aryan Truth concerning the cessation of Ill.

21. And what, Bhikkhus, is the Aryan Truth concerning the way that leads to the cessation of Ill?

This is that Aryan Eightfold Path, to wit, right view, right aspiration, right speech, right doing, right livelihood, right effort, right mindfulness, right rapture.

And what, Bhikkhus, about Ill, knowledge about the coming to be of Ill, knowledge about the cessation of Ill, knowledge about the way that leads to the cessation of Ill. This is what is called right view.

And what Bhikkhus, is right aspiration?

The aspiration towards renunciation, the aspiration towards benevolence, the aspiration towards kindness. This is what is called right aspiration.

And what, Bhikkhus, is right speech?

Abstaining from lying, slander, abuse and idle talk. This is what is called right speech.

And what, Bhikkhus, is right doing?

Abstaining from taking life, from taking what is not given, from carnal indulgence. That is what is called right doing.

And what, Bhikkhus, is right livelihood?

Herein, O Bhikkhus, the Aryan disciple having put away wrong livelihood, supports himself by right livelihood.

And what Bhikkhus, is right effort ?

Herein, O Bhikkhus, a brother makes effort in bringing forth will that evil and bad states that have not arisen within him may not arise, to that end he stirs up energy, he grips and forces his mind. That he may put away evil and bad states that have arisen within him he puts forth will, he makes effort, he stirs up energy, he grips and forces his mind. That good states which have not arisen may arise he puts forth will, he makes effort, he stirs up energy, he grips and forces his mind. That good states which have arisen may persist, may not grow blurred, may multiply, grow abundant, develop and come to perfection, he puts forth will, he makes effort, he stirs up energy, he grips and forces his mind. That is what is called right effort.

And what, Bhikkhus, is right mindfulness ? (313)

Herein, O Bhikkhus, a brother, as to the body, continues so to look upon the body, that he remains ardent, self-possessed and mindful, having overcome both the hankering and the dejection common in the world. And in the same way as to feelings, thoughts and ideas, he so looks upon each that he remains ardent, self-possessed and mindful, having overcome the hankering and the dejection that is common in the world. This is what is called right mindfulness.

And what, Bhikkhus, is right rapture ?

Herein, O Bhikkhus, a brother, aloof from sensuous appetites, aloof from evil ideas, enters into and abides in the first Jhana, wherein here is cogitation and deliberation, which is born of solitude and is full of joy and ease. Suppressing cogitation and deliberation, he enters into and abides in the Second Jhana, which is self-evoked, born of concentration, full of joy and ease,

in that, set free from cogitation and deliberation, the mind grows calm and sure, dwelling on high. And further, disenchanted with joy, he abides calmly contemplative while, mindful and self-possessed he feels in his body that ease whereof Aryans declare 'He that is calmly contemplative and aware, he dwelleth at ease.' So does he enter into and abide in the Third Jhana. And further by putting aside ease and by putting aside mā-laise, by the passing away of the happiness and of the melancholy he used to feel, he enters into and abides in the Fourth Jhana, rapture of utter purity of mindfulness and equanimity, wherein neither ease is felt nor any ill. This is what is called right rapture.

This, Bhikkhus, is the Aryan Truth concerning the Way leading to the cessation of Ill. (314)

EXTRACT FROM SAKKA-PANHA SUTTANTA

(DIGHA-NIKAYA, II, 277)

"Mental pre-occupation¹, Ruler of Gods—this is the source, this is the cause of desire, this is what gives birth to desire, this is how desire comes to be. Where-with our mind is pre-occupied, for that desire arises; if our mind is not so pre-occupied, desire is absent."

ADDITIONAL NOTE TO II, 45

"Sattvastha." (Established in Sattva.)

Compare Chhandogyopanishad, VII, 26. 2.

"The food being pure, the mind (Sattva) becomes pure, the Sattva being pure—there results steady

¹ Vitakka. The Cy. does not give the Abhidhamma definition of this term (see Dh. S., 7; 'Bud. Psy.', p. 10: 'the disposing, fixating, focussing, applying the mind.')

remembrance (Smriti); on the attainment of *remembrance* (Smriti) *all the ties are loosened*. See also in this connection Chapter XVII, 8.

(Sattvika food increases Sattva.) Sattva is synonymous with purity itself. (XIV, 6).

The Stanza therefore lays down the step (Smriti).

"Ātma-Vān." "Centered in self." The Ishopanishad had spoken of those "*Who had destroyed their selves*".

Ātmahanojanah. How is the Ātman destroyed? See Chapter XIV, 21. "There are these three passages to Naraka *which are the destroyers of the self*, Lust, Anger and likewise Avarice." Our author has used the word Nāshanam rather than Hananam for the self cannot be destroyed, and this is most appropriate.

"Ātmahanojanah" will be those who lose their soul. Therefore one who is free from Kāma (desire, lust) Krodha (wrath, anger, malevolence) and Lobha (avarice) -is the one who is centered in self, or possesses his soul. He would thus be the one who possesses *Smriti* -because his Sattva is now pure being free from the alloy of Rāga, Dvesha and Moha, which is the something as being free from the pair of opposites Rāga and Dvesha being the first pair as it were. Free from the anxiety of Yogakshema is also the same thing, *i.e.*, Smriti-remembrance of the goal reaching which all knots are got dissolved. See also note to Stanza 48 and Stanza 23, Chapter XVIII.

Rāmānuja calls "steady remembrance" Meditation. "Steady remembrance is designated by the word Devotion (Bhakti) for this term has the same meaning as "Upāsana" (Meditation) (Shri Bhashya of Rāmānuja S. B. E. XLVIII, pages 17-18. Hence it is a preliminary to Samādhi, *vide* note under Stanza 53, Chapter 11.)

CHAPTER III

अर्जुन उवाच ।

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥

Arjuna said :

“ O Janârdana, if you consider contemplation superior to action, then why do you, O Keshava, force me into this horrid action (war) ? ” (1)

NOTE

(a) “ Contemplation superior to Action,” *vide* II, 49.

(b) “ Action,” *vide* II, 38 *seq.*

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

“ You delude, as it were, my mind by this mixed-up language ; therefore declare one thing as certain being sure of which I may attain the highest good.” (2)

श्रीभगवानुवाच ।

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।

ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ ३ ॥

Shri Bhagawan said :

“ O Sinless one, as I have declared aforetime there is a twofold path in this world ; Jñāna-yoga (true knowledge) of the Sāṅkhyas the one, and Karma-yoga (action) of the Yogins the other. (3)

NOTE

(a) For Sāṅkhyas and Yogins see Note (A) at the end of Chapter II above. The author deals with Karma-yoga in this Chapter. Jñāna-Yoga is dealt with in Chapter IV.

(b) The question of Arjuna was whether contemplation was superior to action.

The reply is not given directly. Two paths are spoken of. But the question remains which of them is superior. It may be, speaking of both paths together, the author is indicating that both the paths are equally efficacious in attaining the goal. Subsequently in Chapter V (*vide* stanzas 4 and 5) he affirms their equality as means towards attaining the *summum bonum*.

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

“ A person does not *reach* ‘ Action-less-ness ’ by non-inception of Action, nor does he *attain* accomplishment by renunciation of Action.” (4)

NOTE

(a) “ Naishkarmya.” See Chapter XVIII, 49, which states how this stage of “ action-less-ness ” is reached.

(b) "Siddhi"=accomplishment of the aims.

See stanzas 45 and 46, chapter XVIII which lay down how "Siddhi" is achieved.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत ।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

"Not even for a moment, surely, is any one able to refrain altogether from action, for every self (without any control or power), is compelled to action by the Gunas which are born of "Prakriti". (5)

NOTE

(a) "Avasha"—without power or control for according to the theory implied in the stanza the self is never the doer; agency in works belongs to the gunas of the Prakriti. Self is only a spectator, passive rather than active. He has no power or control over Prakriti, rather he is controlled by it. Telang, master of English diction as he was, has translated "Avashah" as "against free-will". But this is incorrect, for "will" implies that there must be an idea and the idea must also be realised or at least attempted to be realised by the agent. Bradley defines 'will' as under: "Will is the self-realisation of an idea with which the *self* is identified." The theory implied in the stanza posits no such will to the self. "Deceived by passion and darkness (Rajoguna and Tamoguna) and taking a wrong view of these gunas which belong to Prakriti and not to himself, a fool imagines that he himself is the Agent, though in reality, *he is unable by himself to bend even a straw.*" (MAX MULLER). See stanza 27 of this chapter.

(b) For Prakriti and Gunas see notes to stanzas 25 and 45, chapter II and also chapter XIV.

Action is therefore done by the Gunas of Prakriti—which form the totality of our psychosis.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

“The deluded man, who restraining the organs of action still keeps his mind engaged on (desires) the objects of senses is spoken of as a man of false conduct.” (6)

NOTE

(a) “Organs of Action,” Karmendriyas, are: (1) The hands, (2) The feet, (3) Generative organ, (4) The excretive organ, (5) The vocal organ (the tongue).

(b) “Objects of senses”—the manifold world. Senses are: (1) Sense of smell, (2) Sense of Taste, (3) Sense of touch, (4) Sense of sight, (5) Sense of hearing. These are the Jñānendriyas. *Manas* referred to is the Antahkarna (the inner-sense) which is the seat of desire, and of willing, *vide* stanza 40 of this chapter.

The apparent unity and co-ordination observable in our mental constitution is due to *Manas*. It is the *sensus communis*. Whereas the five senses have different spheres or fields which are independent and do not overlap, *Manas* has a share in these spheres. It receives and cognises all sense impressions.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

“O Arjuna, he, however, who begins practising Karma-yoga by organs of action having controlled his senses, *being unattached* is superior.” (7)

NOTE

The key-word of the chapter is “Asakta” (unattached), which corresponds to “Nirāshi, Nirmama” of stanza 30.

See also stanzas 47 and 48, Chapter II.

Also conf. Br. Ar. Upanishad, IV, 5,15 “Asango na hi sajjate”—“He is unattached for he does not attach himself.” Also See Br. Ar. Up., IV, 3,15,19. Now what does this “Asakta” or “Nirāshi, Nirmama” signify? Every action gives rise to re-action and that is called the “Bondage of work”. Every deed brings its consequences along with it just as a body casts a shadow or just as a stone thrown into water gives rise to ripples. Man cannot but work. (Stanza 5.) It is the necessity of his very nature. How then is the bondage to be removed? Consequences that follow upon action can then only cease when the action itself ceases. The deed can only cease when the cause of the deed ceases. What then is the cause of the deed?

We proceed to work because we think our experiences to be our own, our body to be our own, our family to be our own, our possessions to be our own—because we are attached to these and because we have a feeling of great aversion against any mischief that may befall them and because we wish to live.

Thus the cause of the deed is the attachment of our senses to objects.

“Affection and aversion of every sense in relation to its object is firmly rooted.” (Stanza 34.)

How is then this attachment to end?

Stanza 34 says : " One should not fall a victim to their sway." See also stanza 51, Chapter XVIII.

The idea is that we should neither despise external things nor banish them from us, neither reject them nor drift with them, but in all cases to respond to them in exactly the right way.

Shamkara says : " As regards all sense-objects such as sounds, there necessarily arises in each sense, love for an agreeable object and aversion to a disagreeable object.

" Now I shall tell you where lies the scope for personal exertion and for the teaching of the Shāstras. He who would follow the teaching should at the very commencement *rise above the sway of affection and aversion* ".

See also the following :

" Asru means to run. Āshrava or Āsrava therefore originally meant ' the running out towards objects of the senses '." (Cf. Sanga, Ālaya, etc.)

This conception of the original purport of Ashru or Ava-shru is confirmed by a statement of Colebrooke's, who, when treating of the Jainas writes (Miscellaneous Essays 1, 382). " Asrava is that which directs the embodied spirit towards external objects. It is occupation and employment (Vritti or pravritti) of the senses or organs on sensible objects. Through the means of the senses it affects the embodied spirit with the sentiment of action, colour, smell and taste. *Or it is the association or connection of body with right or wrong deeds.* It comprises all the Karmas for they pervade, influence, and attend the doer following him or attaching to him. It is a misdirection (Mithya-Pravritti) of organs for it is vain, a cause of disappointment rendering the organs of sense and sensible

objects subservient to fruition. Samvara is that which stops the course of the foregoing or closes up the door or passage to it and consists in self-command or restraint of organs internal and external, embracing all means of self-control and subjection of the senses calming and subduing them."

See foot-note on verse 39, Dhammapada, by Professor Max-Müller. Compare M.N.I. reproduced as Appendix to this Chapter.

"To be detached" therefore is "to be loosened from every tie that binds a soul to earth, to lean on nothing temporal. To go about our work as soldiers go to battle without a care for the consequences, to account credit, comfort, easy circumstances, human affections, nothing at all when our obligations require to sacrifice them."

Attachment would thus end and work would cease to create bondage. Man is thus required to do his duty without desiring the material ends to be obtained. The purpose of the injunction is thus to render action ineffective so as not to produce bondage which it otherwise would. This end is to be achieved by eschewing individual pleasures and pains in all volitions and thus the first principle of Karma-yoga is "To follow right were wisdom in scorn of consequence". "Sanga" as defined above is thus anterior to the "desire for fruit" which springs from it and is one of its concomitants. This distinction is throughout kept in view (*vide* Chapter XVIII, 6, 9, and 23).

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्राऽपि च ते न प्रसिद्ध्येदकर्मणः ॥ ८ ॥

“Do you perform work *which is prescribed to be done*. Action is better than non-action. If inactive it would not be possible even to maintain the body.” (8)

NOTES

See stanza 47, Chapter II, and note thereunder which explains the latter half of the first line of the stanza. For the second half see Chapter XVIII, 11.

In ancient times Karma was synonymous with sacrifice (see note explaining the meaning of sacrifice in ancient times) which was considered the highest kind of work. Sacrifices were enjoined by the Vedas and were thus obligatory.

Sacrifices were always done with a motive to obtain material boons temporary or permanent. In what spirit they should be performed forms the subject of the next stanza.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर ॥ ९ ॥

“Except in relation to the purposes of Yajna (sacrifice) action, in this world spells bondage; therefore O son of Kunti always act in a spirit of non-attachment.” (9)

NOTE

(a) “Every action spells bondage” see note to stanza 7 above.

(b) “In relation to the purposes of sacrifice.”

Those who believed in sacrifices laid down that whatsoever was done by a man out of the natural promptings of his mind without any scriptural

command to that effect was “Purushartha” and created bondage and what was done for sacrifices on account of scriptural commands it was Krativārtha (yajnārtha of our stanza) and did not create any bondage (*vide* Jaimini's sutras, Chapter IV, I Pada, Adhikarna 2). This is the doctrine which is referred to in the first half of the stanza.

But our author apparently does not subscribe to it in this unqualified form. He says in the second half of the Stanza that all work whether done for sacrifices or otherwise creates bondage and the only way to remove the bondage is to do it being free from attachment. See Ch. XVIII, 6, which makes this quite explicit.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १० ॥

“In the beginning of creation, Prajāpati (Lord of creatures) after having created Prajā, along with sacrifice said : ‘Do you reproduce and multiply by means of this (*i.e.*, sacrifice). *May it be the giver to you of all desired objects.*’ ” (10)

NOTE

(a) Prajā = Progeny, Gods, Asuras, men, etc.

(b) “Created Prajā . . . and said.”

Tilak refers to Shānti Parva, Chapter 340, Śloka 38 to 62 as recording a similar tradition. But the correct and more appropriate reference seems to be in Śatapatha Brahman XI, K and I, Adhyāya 6, Brāhmaṇa which is reproduced below for ready reference.

1. “Verily in the beginning this universe was water, nothing but a sea of water. The waters desired ‘how we can be reproduced’.

"They toiled and performed fervent devotion. When they were heated a golden egg was produced. The year indeed was not then in existence. This golden egg floated about for as long as the space of a year."

2. "In a year's time a man this Prajāpati was produced therefrom . . . He broke open this golden egg."

3. "At the end of the year, he tried to speak. He said 'Bhuh'—this word became this earth; 'Bhuvah'—this became this air; 'Svah' this became yonder sky."

5. "At the end of the 1st year, Prajāpati rose to stand on these worlds thus produced."

7. "Desirous of offspring he went on singing praises and toiling. He laid the power of reproduction into his own self. By the breath of his mouth, he created the gods."

8. "And by the downward breathing he created the Asuras."

14. "Now these are the deities which were created out of Prajāpati—Agni, Indra, Soma, and Parameshthi Prājapatya."

17. "Parameshthi spake unto his father Prajāpati 'I have discovered a sacrifice which fulfills wishes. Let me perform this for thee.' 'So be it,' he said. He accordingly performed it for him, *viz.*, officiating as his priest."

18. "Prajāpati spake to his son Indra :

'Let me perform for thee this wish-fulfilling sacrifice.' 'So be it,' he said. He accordingly performed it for him."

19. "Indra spake unto his brothers Agni and Soma. 'Let me perform for you this wish-fulfilling

sacrifice which our father Prajāpati has just performed for me.' 'So be it,' they said. He accordingly performed it for them."

20. "These five deities then performed that wish-fulfilling sacrifice; and for whatever wish they sacrificed, that wish of theirs was fulfilled, and verily for whatever wish one performs that sacrifice—that wish of his is fulfilled."

Eighth Brāhmaṇa

1. "Now the gods and Asuras both of them sprung from Prajāpati once strove together.

Then the Asuras, even through Ignorance thinking 'Unto whom, for sooth, should we make offering' went on offering into their own mouths.

They came to naught, even through arrogance; wherefore let no one be arrogant for verily arrogance is the cause of pain."

2. "But the gods went on offering to one another. Prajāpati gave himself up to them and the sacrifice became theirs; for indeed sacrifice is the food of gods."

3. "Having given himself up to the gods, he created that counterpart of himself to wit, the sacrifice; whence people say 'The sacrifice is the Prajāpati.' For he created it as a counterpart of himself."

5. "And when (on the following day) the sacrificer performs the sacrifice, then he redeems himself by sacrifice from the gods even as Prajāpati redeemed himself."

Translation by Eggeling (S.B.E.).

See also the extract from Eggeling's Translation of *Satapatha* (Introduction) given as a note at the end of this Chapter.

देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

“ By means of this (Sacrifice) propitiate the Gods, may those Gods propitiate you. Propitiating each other you will attain the highest good.” (11)

इष्टान्भोगान्हि वो देवा दास्यन्तं यज्ञभाविताः ।

तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥

“ Propitiated by sacrifices, these Gods will certainly reward you with the desired enjoyments ; and he who enjoys what has been given by them, without offering them that, is indeed a thief.” (12)

NOTE

When a man offers to the Gods their favourite food, it is in order to please them and to gain some special object of his own—either to make them strong and inclined for fighting his battles and to secure their help for some undertaking of his or against some danger by which he is threatened or to deprecate their wrath at some offence he knows or fancies he has committed against them.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

“ The good who eat leavings of sacrifice are released from all impurities ; but those impure ones who cook only for themselves, they feed upon sin (Agha).” (13)

NOTE

(a) "Leavings of sacrifice" are called Amritam (ambrosia) *vide* Chapter IV, stanza 31. Also Manusmriti, 3rd Adhyāya, 285. That which is left after feeding atithis (mendicants, guests, etc.), is called "Vighas" (from which sin has been purged). Therefore when nothing is given to Gods, and nothing is given to Atithis and guests and others deserving of food from a house-holder, *viz.*, when what is cooked is for oneself only, that would be surely Agha (sin) because he will incur the sin of eating selfishly by himself.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

"From food are born all creatures, production of food is from Parjanya, Parjanya is produced from sacrifice, and sacrifice is produced from Karma (work)." (14)

NOTE

"Parjanya" God of rain in the Vedas, hence rain in the stanza.

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

"Know work (sacrifice) springs from Brahman, Brahman is produced from the Indestructible Akshara, therefore all pervading Brahman is for ever established in sacrifice." (15)

NOTE

(1) For the definition of "Brahman" see notes under II, 72, and Chapter VIII, 3.

For "Karma" See Chapter VIII, 3.

See also Purusha-Sukta (R. V. X., 90). Hence the stanza means :

The Brahman is one—but self-displayed in two aspects, the Immutable Being and the creator and originator of works in the mutable Becoming ; Purusha poised in Himself and Purusha active in Prakriti. It is Akshara and Kshara.

In both these aspects—the Divine Being Purushottama manifests Himself in the universe, the immutable above all qualities is His poise of peace, Self-possession, Equality (Samam Brahman) ; from that proceeds His manifestation in the qualities of Prakriti and their universal working ; from the Purusha in Prakriti—from this Brahman with qualities proceed all the works of the universal energy in man and in all existences ; from that work proceeds the principle of sacrifice. For all the working of Prakriti is in its true nature a sacrifice with the Divine Being as the Enjoyer of all works.

See also Chapter IV, 24.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

"He who in this world, does not turn back the wheel thus set in motion and revolving, he, O Pārtha, (is) of sinful life, indulging in his senses, he *lives in vain.*" (16)

NOTE

Every one must perform sacrifices. The direction is to each and all.

The condemnation of those who do not or will not perform sacrifices is too general. The author sees it and makes a reservation in the next two stanzas.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

“ But the man whose delight is in his own self, who is satisfied in himself, and who is pleased with his own self, for him there is nothing *that has to be done*. ” (17)

NOTE

(a) “ Whose *delight* is in his own self.” This is the opposite of “ indulging in his *senses* ” of the last stanza.

(b) “ Who is *contented* in *himself* ” in contrast to the ordinary human beings who find contentment in worldly goods sinful ones of the last stanza.

(c) “ Pleased in himself ” in contrast to one who is pleased in gains.

The author by the favourite process of stating the opposite comes to the following conclusion :

(1) If you do not perform sacrifices, the result will be you will be considered sinful and as having wasted your life.

(2) If you are enlightened, delighted and contented in your self, then there will be nothing for you which has to be done because you would have transcended all work.

In fact there will be nothing for you which has to be done. This stage is the "Naishkarmya" stage referred to in stanza 4 above.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥

"For such a one (described in the last stanza) there is in this world, no interest whatsoever in 'doing' or 'non-doing' nor is any interest (object) of his dependent upon any one." (18)

NOTE

"Being contented *within himself*" he cannot be possibly dependent upon any one; being happy in himself, "doing" or "non-doing" is no concern of his. Him, the good and evil do not affect he having transcended both. *Vide Stanza 50, Chapter II and notes.*

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पुरुषः ॥ १९ ॥

"(However that may be), *therefore always do work that has to be done without attachment*, for verily a person doing work without attachment attains the supreme." (19)

NOTE

(a) The author having referred by way of parenthesis to the condition of a perfect one, reverts to the subject in hand in this stanza.

(b) "Attains the supreme" (Param) for "Para" see stanza 43.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ २० ॥

“Certainly by Action itself, Janaka and others came to attain excellent accomplishment. *Looking to the Lokasangraha also, it behoves you to engage in action.*” (20)

NOTES

(a) Compare Chapter IV, stanzas 14 and 15. where those desirous of freedom are stated to have engaged in action.

(b) “Samasiddhi” = Right success.

After having described the Karmas of Brahmanas, Kshatriyas, Vaishyas and Sudras in stanzas 41-44, chapter XVIII, the author then lays down:

Stanza 45. “Every man secures right success (Samsiddhi) who is intent on performing his own duty. Listen now how one intent on performing his duty achieves success (siddhi).

Stanza 46. “Worshipping by the means of performance of his own duty Him from whom have sprung all beings, and by whom all this is pervaded a man attains success (Siddhi).”

The meaning evidently is that Fruit (fulfilment of all the desires that one may conceive) and merit both accrue to him who considers his particular vocation as worship and consecrates it to the Lord, as so well put by Manu II, 5, “He who persists in discharging these prescribed duties in the right manner, reaches the deathless state and even in this life obtains the fulfilment of all the desires that he may have conceived.” Janaka was the king of Videha.

In Shānti Parva, Chapter 320, he (Janaka) in his discourse with Su'abha affirms how he obtained emancipation by means of knowledge and work combined and how he was not contaminated by work though strenuously engaged in performing his kingly work.

It was perhaps this aspect of Karma which is referred to in this stanza. Karma—as discharged by him did not forge any fetters for him. He rather gained success as king and it became a means for his attaining knowledge and thus emancipation. He carried on his work as king as he was the guardian and protector of society and so Arjuna was asked to have this aspect of his life in view when he was asked to do work having regard to Lokasangraha. That "Samasiddhi" is lower than Brahma-Prāpti is evident from stanzas 50-53, Chapter XVIII.

(c) *Loka Sangraha* is a compound of Loka and Sangraha.

"Sangraha"—Holding together—"Cohesion thus sticking together of parts to make a consistent whole, just adaptation of parts to each other in a whole so as to keep the whole going."

Thus cosmic order if the world Loka is taken to mean the universe or social order (society) if the Loka means people. Compare Buddhist word "Sangha".

Also see Chapter XVIII, stanza 18, where the word Karma-Sangraha occurs.

Arjuna is apparently asked to keep the cosmic or social order in view and to engage in work (just as Janaka did) lest by not attending to his part in the scheme of the world or society, he may make the whole organisation of society out of joint. He

must do his duty as no organism can go on if all the parts do not function properly.

He should do nothing which interferes with or causes disturbance of the scheme of the world or society which he should rather support and sustain by his conduct.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

“Whatever a noble one does, that other men also do. What he admits as an authority (for his conduct) that the people follow.” (21)

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यं वर्ते एव च कर्मणि ॥ २२ ॥

“There is nothing, O son of Pritha, for Me to do in all the three worlds, achieving the unachieving ; still surely I engage myself in action.” (22)

यदि ब्रह्म न वर्तेयं जातु कर्मण्यतन्द्रितः ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥

“For if I, not being alert, do not at any time engage in work, then men will follow my path on all sides.” (23)

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।

संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥

“If I do not engage in Action, these worlds will come to grief ; I shall become responsible for the commingling of castes and shall thus destroy these people.” (24)

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ २५ ॥

“O Bharata, as ordinary people act with attachment, so the wise should do work without attachment, desirous only of sustaining society.” (25)

न बुद्धिभेदं जनयेदज्ञानां कर्मसंगिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

“A wise man should not create difference of opinion in the minds of ignorant people who are attached to work (selfishly) but acting without attachment should perform all works and thus cause satisfaction to them.” (26)

NOTE

The author means to say that there are those who do work with attachment. He calls them “ignorant”. But he says let them go on in their own way. The way of the wise, he says, is rather different ; it is to do work without attachment (Yukta) (see above Yogastha stanza 48, Chapter II). “Do not upset the ignorant by disturbing them in their views ; let them go on in their own way or as we moderns would say ‘Let us agree to differ.’”

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहंकारविमूढात्मा कर्ताऽहमिति मन्यते ॥ २७ ॥

“In every way, deeds are being done by the guṇas of Prakṛiti ; deluded by the feeling of Ahankāra (personality) one thinks himself to be the doer.” (27)

NOTE

“Ahankāra”=egoism and individuality. Its essence is not self-assertion but the *mistaken* idea that this or that is oneself or that one is happy or unhappy, etc.

See stanza 29, Chapter XIII.

Also stanza 19, Chapter XIV.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥

“But, O Mighty armed one, he who knows the truth as to what Karma part is and as to what Guṇa part is, does not get attached to deeds knowing that it is the Guṇas which operate in relation to Guṇas.” (28)

NOTE

“Tatwavit”=knower of Tatwas, *i.e.*, a Sāṃkhya. See chapter II, 16.

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।

तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ २९ ॥

“Those who are deluded by guṇas of Prakṛiti get attached to deeds which are done by the guṇas. The man of perfect knowledge should let them remain content with their views as they are dull of intellect and do not know the whole truth”. (29)

NOTE

See note to stanza 4 and also the note at the end of the Chapter.

Stanzas 27, 28, 29 go together.

The author first accepts the Sāṃkhya doctrine that all activity in the phenomenal world and in our psychosis is the result of the mutual increase and decrease of the guṇas as well as of their interaction and that agency belongs to them and not to the Ātman. It is egoism which ascribes actions as due to itself while actually the truth is that it is the guṇas to which activity is really due.

Prakṛiti is the doer and not the Ātman. Ex-hypothesi, Puruṣa is only an observer of the manifold manifestation of Prakṛiti which as is well known takes place owing to the Puruṣa being in touch with and in close proximity to Prakṛiti. Therefore when one realises this truth, he does not and should not get attached to deeds as they do not pertain to him but are rather the results of the operations of guṇas. Guṇas thus generate Karma which fixes our destiny. Knowing that all what we are is either the result of Karma or that of Guṇas, one should not get attached to deeds. Nature works and works inexorably. The Ātman is only an observer; it should not ascribe to itself the work which is done by nature. Personality should be eschewed as the doer of deed.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

“ *With mind fixed on the supreme, offering up all actions to me, becoming unattached, with the spirit ‘This is not mine,’ do, you unfevered engage in fight.* ” (30)

NOTE

(a) This stanza sums up the whole doctrine of Karma-yoga. The first basic principle was that all

work should be done in a spirit of *non-attachment* (explained in note to stanzas 6 and 7 and also note at end of chapter. The 2nd principle as stated in this stanza is that all work when being done should be done in the spirit "This is not mine" and should be offered up or surrendered to the Lord with a mind fixed in Him.

In stanzas 27, 28 (see note thereunder) personality was asked to be eschewed as all the work was being done by the Guṇas and not by any "I"; but there may be some (stanza 29) who do not accept this theory and who entertain the notion that it was this "I"—this "my personality"—this "Egoism" which did all work. The direction for all is that work should be done in a spirit of "This is not mine" and that they should surrender all work to the Lord.

The first half of the principle as stated in stanzas 6 and 7 above was that the work should be done in the spirit of non-attachment, which was explained as breaking off the contact of the senses with their objects. The will was thus deprived of object. Now this stanza supplies the second half of the principle when the will is asked to be deprived of the subject as well by eschewing "I"-consciousness or personality, when thus the work will be done in the spirit of (1) non-attachment and of (2) "This is not mine" and when there will thus be complete self-surrender to His will no bondage will be created.

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥

"Those men, who with faith, and without carping criticism always act upon this teaching of mine, they also get release from action." (31)

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३२ ॥

“Those, (however) who cavil at this teaching of mine and do not act upon it, know them to be devoid of all knowledge, they are done for, fools as they are.” (32)

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ३

“Even a man of knowledge behaves or acts according to his nature. All beings follow their nature. What will repression be able to achieve”. (33)

See note to stanzas 6 and 4. Also compare :

“The Buddha himself tells us more than once that no peace or quietude can come to the heart by forcibly imposed restrictions. “Then the thought came to me,” he says, “how if now I subdue, repress, crush down my nature by force of will, with teeth clenched and tongue pinned against the gums. And with clenched teeth and tongue glued to my gums, by force of will I subdued, repressed and crushed down my nature.

“Somewhat as when a more powerful man lays hold of a weaker by the shoulder or the head, and subdues and represses and crushes down, even so the sweat trickled from hollows of my arms with my efforts. But my body remained rebellious; it came not to peace, through all this grievous asceticism that I practised.”

Forcible repression of Nature does no good and is not possible as Nature must have its way.

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

“ Affection and aversion of every sense in relation to its objects is firmly rooted ; one should not fall a victim to their sway for they are one's enemies.” (34)

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

“ One's own duty (Sva-Dharma) though defective in quality is better for one than another man's duty though well-performed.

Death is preferable in performing one's own duty, the performance of duty of others is fraught with fear.” (35)

NOTE

Compare Chapter 4, stanza 13 wherein it is laid down that the Chāturvarnyam was fixed according to Guṇas and Karma.

The Chāturvarnyam means of course the four castes Brāhmanas, Kshatriyas, Vaishyas and Śudras. Every caste had its duties assigned to it and every one was expected to discharge only those duties which were assigned to him according to this division ; to follow any but one's own duty constituted sin and was not permissible. See Vālmiki's Rāmāyana where Sita suggests to Rāma that as they are now dwelling in forests, they should adopt the Yogi morality and refrain from slaying not merely beasts but even the Rākshasas, but Rāma replies that he is bound both by knightly duty and by promise to protect the hermits,

See also the story in Vālmiki Rāmāyana in which a Shudra who was practising Yoga was killed by Rāma for having caused consequential disturbance of society already manifested in the untimely death of a Brahmin boy. In this connection see also notes to stanza 20, above. See also stanzas 47 and 48, Chapter XVIII.

अर्जुन उवाच ।

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३६ ॥

Arjuna said :

“O Krishna, impelled by what then does one commit sin, even though unwilling, as it were compelled by force.” (36)

श्रीभगवानुवाच ।

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

“It is craving, it is wrath born from Rajoguna, it is all devouring, it is highly sinful, know it to be the foe in the world.” (37)

NOTE

See note at the end of the Chapter.

धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च ।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

“As fire is enveloped by the smoke, as a mirror is covered by dust ; as the foetus in the womb is

covered over by the sac, so is this covered by Kâma (Lust).” (38)

NOTE

This = knowledge.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

“ Knowledge, O son of Kunti, of the man of knowledge is covered over by this eternal enemy in the shape of desire which is like a fire and insatiable.” (39)

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥

“ The senses, the mind, and the Buddhi ; are said to be its residing places ; having enveloped knowledge, it deludes by means of these the dweller in the body.” (40)

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

“ O Best of Bhāratas, therefore first restrain the senses, kill this sinful one, the destroyer of knowledge (higher and lower).” (41)

NOTE

(a) Compare stanza 62 chapter II.

(b) Knowledge (higher and lower) see note on Vijnāna at the end of chapter VII.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥

“Supreme, they say, beyond their objects are the senses, supreme over the senses the mind, supreme over the mind the intelligent will, that which is supreme over the intelligent will is That.” (42)

NOTE

(a) “That” = the conscious self—The Purusha, supreme cause of our subjective life.

(b) See Kathāvalī, I, 3, 10.

“Beyond the senses are the objects, beyond the objects there is the mind, beyond the mind there is the intellect, the great self is beyond the intellect. Beyond the great there is the undeveloped, beyond the undeveloped there is the person (Purusha)—beyond the person there is nothing, that is the Goal, the highest road.”

Cf. also Kathāvalī, II Adhyāya, VI Valli, verses 7 and 8 in which Purusha is described as the Great Beyond.

(7) “Beyond the senses is mind, beyond the mind is Buddhi (uttamam Sattvam), higher than that is Mahat, higher than the Mahat is the great Avyakta.

(8) Beyond the Avyakta is the Purusha (person) all pervading and entirely imperceptible. Every creature that knows Him, is liberated and obtains Immortality.”

Our author, as has been shown in chapter II, does not believe in the independence of any Avyakta in the sense of Mūlaprakṛiti. Similarly though he adapts the Kathāvalī verses, yet he does not quote that portion which relates to Mahat and Avyakta.

“Buddhi” is a mode, Bhava, of beings and it is from the Lord, *vide* stanza 4, chapter X.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

“Thus knowing that which is higher than Buddhi, restraining yourself by self, O you of Mighty arms destroy this enemy in the shape of desire, difficult to be approached (in conflict). (43)

NOTE

Kāma can thus be destroyed by Higher Knowledge.

Thus in the glorious Upanishads of the Bhagavad-gita, the science of the Eternal, the scripture of Yoga, the dialogue between Shri Krishna and Arjuna, the third discourse, entitled :

THE YOGA OF ACTION

EXTRACT FROM “MAHA-HATTHI-PADOPAMA-SUTTA”

MAJJHIMA NIKAYA 1

“Just as the foot of every creature that walks the earth will go into the elephant’s footprint, which is pre-eminent for size,—even so, sirs, are all right states of mind comprised within the Four Noble Truths—which are the Noble Truth of Ill, (185) the Noble Truth of the origin of Ill, the Noble Truth of the cessation of Ill, and the Noble Truth of the way that leads to the cessation of Ill.

This is the Noble Truth of Ill :—Ill is birth, Ill is decay, death, sorrow, lamentation, depression of body and of mind, failure to get what one desires—together, in brief, with all that makes up the Five Attachments to existence, namely, the attachments of visible shapes, of feeling, of perception, of the plastic forces, and of consciousness.

What makes up the attachment of visible shapes ? The four principal elements (*i.e.*, earth, water, fire, and air) and whatever visible shapes are derivative therefrom.

Now, as to the nature of the earth-element ; it is either personal or external. If personal, it embraces everything personal and referable to an individual which is hard or solid or derived therefrom—such as the hair of the head or body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, inwards, bowels, stomach, faeces, together with everything else personal and referable to an individual which is hard or solid or derived therefrom. All this is called the personal earth-element, and, in combination with the external earth-element, makes up the totality of the earth-element. The right way to regard this as it really is, and to comprehend it aright, is to say : This is not mine, This is not I, This is no self of mine. So regarding and so comprehending it, a man turns from it in disgust and loathing of heart. There comes a time when the external water-element is wroth and the external earth-element disappears before it. Then will this external earth-element, ancient though it be, reveal how transient is its nature, how subject to dissolution and decay, how mutable. And what of this short-lived body, bred of cravings ? No 'I' is

here, no 'mine' no 'I am,'—nothing at all. Therefore, if others revile or defame, assail or harry an Almsman, he knows well that it is through his sense of hearing that he has experienced these painful feelings, and that they come to him as effects, with a cause behind them (186)—which cause is Contact. He is clear that Contact is transient. So are feelings; so are perceptions; so are the plastic forces; and so is consciousness. This relativity of the elements attracts and satisfies him; he takes his stand on it and holds to it. If others act harshly, unpleasantly and disagreeably towards an Almsman, if they deal him blows with fist or clod or cudgel or sword, he is clear that the nature of this body of his is such that it is affected by such blows. He remembers that in the Saw Homily (Sutta 21) the Lord taught that, even if villainous bandits were to carve us limb from limb with a two-handled saw, even then the mind that should harbour enmity would not be obedient to his teaching. He resolves, therefore, that indomitable and unflagging shall his resolution be, with a steady mindfulness that knows no distraction, with a tranquil body that has found rest, and with a steadfast heart that never wavers; let them deal their blows, if they will, with fist, clod, cudgel, or sword; the commandments of the Buddhas are being fulfilled. If, with this present remembrance of the Buddha and his Doctrine and his Confraternity, there is not strong within him the equanimity which is founded on the right, then is he deeply moved and in his emotion he cries: Failure is mine, instead of success; I have failed and not succeeded, in that, with this present remembrance of the Buddha and his Doctrine and his Confraternity, equanimity is not strong within me. Just as a young wife is deeply

moved in the presence of her husband's father, so if, with the present remembrance . . . not strong within me. But if, with that same present remembrance of the Buddha and his Doctrine and his Confraternity, there is strong within him the equanimity which is founded on the right, then (187) he rejoices thereat. At this stage the Almsman has achieved much."

Similarly regarding water-element, fire-element, air-element: "Just as it is by and because of wattle and withies, grass and clay, that a space is enclosed which is called a house, so it is by and because of bones and sinews, flesh and skin that a space is enclosed which is called a visible shape. If the eye within is intact but if visible shapes external to it do not come to focus and there is developed no pertinent material to sustain it, then there is developed no manifestation of the pertinent section of consciousness. If the eye within is intact and visible shapes external to it do come to focus, but if there is developed no pertinent material to sustain it, again there is developed no manifestation of the pertinent section of consciousness. But when the eye within is intact and visible shapes external to it do come to focus, and when there is developed pertinent material to sustain it, then there is developed a manifestation of the pertinent section of consciousness. Any visible shape that appertains to a man so conscious, unites with all that goes to make up the attachment of form; feelings unite with all that goes to make up the attachment to feelings; and so too with perceptions, plastic forces, and consciousness.

And what is true of visible objects, is equally true of sounds, smells, tastes, touch and mind.

Thus the Almsman recognises that this is how all that makes up the Five Attachments is collected,

assembled, and brought together. Now, the Lord has laid it down that whoso sees the chain of Causation (191) sees the Doctrine, and whoso sees the Doctrine sees the Chain of Causation. It is the Chain of Causation which entails all that makes up these Five Attachments. The origin of *Il.* is the yearning for, and the resort to, these Five, the appetite for them and the cleaving to them. And the cessation of *Ill* is the avoidance and the rejection of all such yearnings and appetites. At this stage too the Almsman has achieved much."

NOTE

THE GREAT FACT

NOTE TO STANZA 36—43

See notes to Stanzas 6 and 7 and to Stanza 30.

When there is Attachment, *Kāma* (desire, craving, thirst for life) is born *vide* stanza 62, Chapter II. Now *Kāma* is said to permeate all the senses, *Manas* and *Buddhi* (see stanza 40) and is said to owe its origin to *Rajoguna* (Stanza 37).

It is thus part and parcel of our very nature which is as it were interpenetrated by it.

It is the great destroyer of " Knowledge " (higher and lower) *vide* stanza 41.

It impels us to commit deeds which create sin for us. *Vide* stanza 37.

It is therefore our greatest enemy (*vide* stanzas 37, 39, and 40) together with its products *Raga* and *Dvesha* *vide* Stanza 34. The question then is how is one to get rid of this *Kāma* when it is found to cover up our very life just as smoke envelops fire or as dust covers a

mirror, for unless we master it and eradicate it from our nature, there is no peace and no rest for us.

The direction is "Kill it" *vide stanza 43.*

But how? There are those who believe that we should make friends with the enemy, *viz.*, we should end it by gratifying our desires and then it will be appeased. But experience shows that it does not come to an end by gratification; it flares up all the more just as fire flames up with great force when ghee is put into it. It is insatiable and cannot be conquered by gratification *vide stanza 39.*

Is it then an act of self-extinction that is required? This is not possible nor advantageous. Should it then be suppressed? That is what ascetism wanted to do but it failed as it could not be repressed in this way *vide stanza 33.* How then should all desire be given up?

The simile of the fire and smoke *vide stanza 38* affords a clue.

When the fumes of passion are extinguished, the clear and cold and brilliant light of reason shines forth. Both the fire and smoke are co-existent, the one implies the other. Ignorance and knowledge condition one another and are involved in one another and are bound to one another like smoke and light. Raga, Dvesha and Moha (or their parent Kāma) are the three forms of willing and they are ignorance. They envelop true knowledge like smoke the fire. How does then smoke disappear? It disappears when one comes to know that what Kāma supplies is only transient and creates pain and sorrow or for the matter of that any pairs of opposites *vide stanzas 15 and 15, Chapter II.*

What will there be to be attached to when the fact is realised that it is all sorrow and transience?

When this conviction will dawn (and this knowledge is the reality like light and not the smoke) upon our mind, then Kāma will be overthrown by true knowledge for when satiety of perception sets in one could then say of the whole world "Not for me". Just because such apprehension has arisen the senses may still go on contacting objects, till they cool and glide off like water-drops from the lotus leaf without wetting it *vide* Chapter V, Stanza 10. As mill stones not in contact with one another do not grind again, so the senses acting in the absence of willing do not produce life. The lamp will not be fed any more with oil.

This is the ending of Kāma. When the fire will burn bright and when there will be no smoke, we will have the pure brilliant light like that of electricity, then shall there be true illumination and there will be no darkness. This is what is conveyed in Chapter IV, stanzas 19 and 37. Knowledge would have burnt down the seed of Karma. This is what is inculcated in stanza 43 as well.

KINDS OF WORK

Our author appears to classify actions as follows :

1. Work *which is prescribed to be done* (Niyatam) by the Vedas, *i.e.*, sacrifices (*vide* stanza 8 and note *et seq.*)
2. Work which has to be done (Kāryam), *i.e.*, as part of one's duty (*vide* stanza 19), *i.e.*, Work which has to be done as one's Sva-Dharma as belonging to one of the 4 varnas (castes) *vide* Stanza 35.
3. Work which has to be done for sustaining society and keeping the world order. Stanza 20.

All kinds of work are then enjoined to be done without motive and without self-reference and in a

spirit of surrendering them to the Lord. *Vide Stanza 30 and Stanzas 6 and 7.*

This then is Karma-yoga in a nutshell. Physiological work which is being done by our bodies is also referred to *vide* Stanzas 5 and 8 but the principles of Karma-yoga as enunciated above have no concern with this kind of work. That is being done by Nature. Work done in accordance with the principles of Karma-yoga is stated to lead to Salvation or Freedom and does not create bondage.

NOTE

The one great characteristic of Karma-yoga, is, according to the theory propounded by the author, that all work should be done in a spirit of non-attachment (*vide* stanzas 7, 9, 19, 25). He then says in stanza 26 (and the peculiar way in which he says it is his own) that there may be those who do not pin their faith in this doctrine. "Difference of opinion there is bound to be" so says the author and then admonishes that those who differ, they may go their own way.

Then in stanzas 27 and 28 he inculcates that the idea of personality is mistaken and it should be eschewed as only *guṇas* do the work and not any "I".

This is the well-known Sāṃkhya doctrine.

The author then in stanza 29 says that there may be people who do not accept this Sāṃkhya view. He then agrees to differ from them and says "Let them have the right to entertain any view they like. I would not disturb them."

Then in stanza 30, the author lays down another factor of Karma-yoga, *viz.*, there is God, one should fix his mind on Him and should surrender all work to Him.

He wishes it to be understood that this part of the doctrine is too sacred to be trifled with by any body. He therefore denounces in unmeasured terms those who cavil at this opinion of his and who repudiate existence of the Almighty and who do not believe in offering up all work to Him. Who could these people be ?

If we may hazard a guess, it is the Buddhists who do not believe in any God and who do not believe in any surrender of work to Him. They believe that Kamma is the only creator. It is all-potent and everything is done under the influence of Kamma and there is no other agency which controls its working. It is the inexorable Law and requires no creator. Where then is there to be any surrender to Him ?

That the author was making a protest against the Buddhistic idea is also clear from the fact that the author requisitioned authority and argument to support sacrifices which the Buddha denounced with all the earnestness he was capable of. It was to parry that onslaught that stanzas 10-16 find their place in this chapter.

The author told the Buddhists that their new-fangled ideas of Kamma which did not postulate any God, and their attack on sacrifices—were not acceptable to the orthodox. What little good there was in their doctrine of Kamma was nothing new ; it was as old as the hills (*vide* stanza 3 above). He admitted the justice of the attack inasmuch as he yielded that the sacrifices should also be performed in a spirit of non-attachment. Gone was the old idea about the sacrifices that they ensured immortality or that they were means of obtaining Svarga or the goods of the world. They were to be performed as they were ancient in origin and were laid down by the Vedas. The wheel that was set in motion

at the beginning of the universe should go on revolving (stanza 16). After all if they were to be performed in this spirit, no harm was done; on the contrary an ancient tradition was being kept on.

There must be some use in them as they were laid down by the Shastras. Let us not break with the past.

Stanza 36-43 which conclude the chapter are only an introduction to the doctrine of knowledge which is expounded in chapter IV.

Barring them, the whole chapter III may be considered again as a protest against Buddhism as was chapter II.

EXTRACT FROM THE INTRODUCTION OF THE
SATAPATHA-BRAHMANA BY JULIUS
EGGELING PART IV

When, towards the close of the period represented by the Vedic hymns, inquiring minds began to look beyond the elemental gods of the traditional belief for some ulterior source of mundane life and existence, the conception of a supreme, primordial being, the creator of the universe, became the favourite topic of speculation. We accordingly find different poets of that age singing of this uncreated being under different names,—they call him Visvakarman, the 'All-worker'; or Hiranyagarbha, the 'golden Embryo'; or Purusha, the 'person' or Ka, the 'Who?'; or the heavenly Gandharva Visvavasu, 'All-wealth': or Prajapati, the 'Lord of Creatures'. Or they have recourse to a somewhat older figure of the Pantheon, likewise of abstract conception, and call him Brahmanaspati, the Lord of prayer or devotion; a figure which would naturally commend itself to the priestly mind, and which, indeed,

in a later phase of Hindu religion, came to supply not only the name of the abstract, impersonal form of the deity, the world-spirit but also that of the first of its three personal forms, the creature of the Hindu triad. Amongst these and other names by which the supreme deity is thus designated in the Philosophic hymns of the Rik and Atharva-veda, the name of Prajapati the Lord of Creatures or generation, plays a very important part in the immediately succeeding period of literature, *viz.*, that of the Brahmanas.

In the so-called Purusha-hymn (Rig-veda X, 90), in which the supreme spirit is conceived of as the Person or Man (Purusha), born in the beginning, and consisting of 'whatsoever hath been and whatsoever shall be,' the creation of the visible and invisible universe is represented as originating from an 'all-offered' sacrifice (yagna) in which the Purusha himself forms the offering-material (havis), or, as one might say, the victim. In this primeval—or rather timeless, because ever-proceeding, sacrifice, Time itself, in the shape of its unit, the Year, is made to take its part, inasmuch as the three seasons, spring, summer, and autumn, of which it consists, constitute the ghee, the offering-fuel, and the oblation respectively. These speculations may be said to have formed the foundation on which the theory of the sacrifice, as propounded in the Brahmanas, has been reared. Prajapati, who here takes the place of the Purusha, the world-man, or all embracing Personality, is offered up anew in every sacrifice; inasmuch as the very dismemberment of the Lord of Creatures, which took place at that archetypal sacrifice, was in itself the creation of the universe, so every sacrifice is also a repetition of that first creative act. Thus the

periodical sacrifice is nothing else than a microcosmic representation of the ever-proceeding destruction and renewal of all cosmic life and matter. The theologians of the Brahmanas go, however, an important step further by identifying the performer, or patron, of the sacrifice—the Sacrificer—with Prajapati; and it is this identification which may perhaps furnish us with a clue to the reason why the authors of the Brahmanas came to fix upon 'Prajapati' as the name of the supreme spirit. The name 'Lord of Creatures' is, no doubt, in itself a perfectly appropriate one for the author of all creation and generation; but seeing that the peculiar doctrine of the Purusha-sukta imparted such a decisive direction to subsequent dogmatic speculation, it might seem rather strange that the name there chosen to designate the supreme being should have been discarded, only to be employed occasionally, and then mostly with a somewhat different application. On the other hand, the term 'Prajapati' was manifestly a singularly convenient one for the identification of the Sacrificer with the supreme 'Lord of creatures'; for, doubtless, men who could afford to have great and costly sacrifices, such as those of the Srauta ceremonial, performed for them—if they were not themselves Brahmanas, in which case the term might not be inappropriate either—would almost invariably be 'Lords of Creatures,' *i.e.*, rulers of men and possessors of cattle, whether they were mighty kings, or petty rulers, or landed proprietors, or chiefs of clans. It may be remarked, in this respect, that there is in the language of the Brahmanas a constant play on the word 'praja' (progenies), which in one place means 'creature' in general, whilst in another it has the sense of 'people, subjects,' and in yet

another the even more restricted one of 'offspring or family'.

How far this identification of the human Sacrificer with the divine Prajapati goes back, and whether, when first adopted, it was applied at once to the whole of the sacrificial system, or whether it rather originated with a certain restricted group of ritualists in connection with some limited portion of the ceremonial such as the Agnikayana, and became subsequently part and parcel of the sacrificial theory, it would probably not be easy to determine. As regards the symbolic connection of the Sacrificer himself with the sacrifice, there can at any rate be no doubt that it was an essential and an intimate one from the very beginning of the sacrificial practice. When a man offers to the gods their favourite food, it is in order to please them and to gain some special object of his own—either to make them strong and inclined for fighting his battles, and to secure their help for some undertaking of his or against some danger by which he is threatened; or to deprecate their wrath at some offence he knows or fancies he has committed against them: or to thank them for past favours, with an eye, it may be, to new and still greater favours to come. Gradually, however, the connection becomes a subtler and more mystic one; the notion of substitution enters into the sacrifice: it is in lieu of his own self that man makes the offering. This notion is a familiar one to the theologians of the Brahmanas, either in the sense that the oblation is sent up to the gods in order to prepare the way for the Sacrificer, and secure a place for him in heaven; or in the sense that along with the burnt-offering the human body of the Sacrificer is mystically consumed, and a new, divine body prepared to serve him in the celestial

abodes. Intimately connected with this latter notion we find another, introduced rather vaguely which makes the sacrifice a mystic union in which the Sacrificer generates from out of the Vedi (f.), or altar-ground, his future, divine self. In this respect Agni, the offering-fire, also appears as the mate of Vedi ; but it will be seen that Agni himself is but another form of the divine and the human Prajapati.

With the introduction of the Prajapati theory into the sacrificial metaphysics, theological speculation takes a higher flight, developing features not unlike, in some respects, to those of Gnostic philosophy. From a mere act of piety, and of practical, if mystic, significance to the person, or persons, immediately concerned, the sacrifice—in the esoteric view of the metaphysician, at least—becomes an event of cosmic significance. By offering on his own self in sacrifice, Prajapati becomes dismembered ; and all those separated limbs and faculties of his come to form the universe—all that exists, from the gods and Asuras (the children of Father Prajapati) down to the worm, the blade of grass, and the smallest particle of inert matter. It requires a new, and ever new, sacrifice to build the dismembered Lord of Creatures up again, and restore him so as to enable him to offer himself up again and again, and renew the universe, and thus keep up the uninterrupted revolution of time and matter. The idea of the dismembered Prajapati, and of this or that sacrificial act being required to complete and replenish him, occurs throughout the lucubrations of the Brahmanas ; but in the exposition of the ordinary forms of sacrifice, this element can hardly be considered as one of vital importance ; whilst in the Agnikayana, on the contrary, it is of the very essence of the whole performance.

Indeed, it seems to me by no means unlikely that the Purusha-Prajapati dogma was first practically developed in connection with the ceremony of the Fire-altar, and that, along with the admission of the latter into the regular sacrificial ceremonial, it was worked into the sacrificial theory generally. In the Agnikayana section (Kandas VI-X), as has already been stated, Sandilya is referred to as the chief authority in doctrinal matters, whilst in the remaining portions of the Brahmana, that place of honour is assigned to Yagnavalkya. Now, it may be worthy of notice, in connection with this question of the Prajapati dogma, that in the list of successive teachers appended to the Agnikayana section, the transmission of the sacrificial science—or rather of the science of the Fire-altar, for the list can only refer to that section—is traced from Sandilya upwards to Tura Kavasheya who is stated to have received it from Prajapati; the Lord of Creatures, on his part, having received it from the (impersonal) Brahman. Does not this look almost like a distinct avowal of Sandilya and his spiritual predecessors being answerable for having introduced the doctrine of the identity of Prajapati and the sacrifice into the sacrificial philosophy? If such be the case, the adaptation of this theory to the dogmatic explanation of the other parts of the ceremonial, as far as the Satapatha-Brahmana is concerned, might be supposed to have been carried out about the time of Samgivi-putra, when the union of the two lines of teachers seems to have taken place. But seeing that the tenth Kanda, called the Mystery, or secret doctrine, of the Fire-altar, was apparently not at first included in the sacrificial canon of the Vagasaneyins, the mystic speculations in which that section so freely indulges would seem to have been left apart from the regular

canon, along with other floating material which was not considered suitable for practical purposes, or indispensable for an intelligent appreciation of the hidden import of the sacrificial rites.

Once granted that the real purport of all sacrificial performances is the restoration of the dismembered Lord of Creatures, and in reconstruction of the All, it cannot be denied that, of all ceremonial observances, that building of the great Fire-altar was the one most admirably adapted for this grand symbolic purpose. The very magnitude of the structure; nay, its practically illimitable extent, coupled with the immense number of single objects—mostly bricks of various kinds—of which it is composed, cannot but offer sufficiently favourable conditions for contriving what might fairly pass for a miniature representation of at least the visible universe. The very name 'Agni,' by which the Fire-altar is invariably designated, indicates from the very outset an identification of cardinal importance—that of Prajapati with Agni, the god of fire, and the sacrifice. It is a natural enough identification; for, as Prajapati is the arch-sacrificer, so Agni is the divine sacrificer, the priest of the sacrifice. Hence the constantly occurring triad—Prajapati, Agni, and (the human) Sacrificer. The identity of the altar and the sacred fire which is ultimately to be placed thereon is throughout insisted upon. Side by side with the forming and baking of the bricks for the altar takes place the process of shaping and baking the fire-pan (ukha). During the year over which the building of the altar is spread, the sacred fire is carried about in the pan by the Sacrificer for a certain time each day. In the same way as the layers of the altar are arranged so as to represent earth, air, and heaven, so the fire-pan

is fashioned in such a way as to be a miniature copy of the three worlds. But while this identity is never lost sight of, it is not an absolute one, but rather one which seems to hold good only for this special sacrificial performance. Though it may be that we have to look upon this identification as a serious attempt to raise Agni, the divine priest, to the position of a supreme deity, the creator of the universe, such a design seems nowhere to be expressed in clear and unmistakable terms. Nor are the relations between the two deities always defined consistently. Prajapati is the god above all other gods ; he is the thirty-fourth god, and includes all the gods (which Agni does likewise) ; he is the three worlds as well as the fourth world beyond them. Whilst, thus, he is the universe, Agni is the child of the universe, the (cosmic) waters being the womb from which he springs. Whence a lotus-leaf is placed at the bottom of the fire-altar to represent the waters and the womb from which Agni, Prajapati and the human Sacrificer are to be born. Agni is both the father and the son of Prajapati : ' inasmuch as Prajapati created Agni, he is Agni's father ; and inasmuch as Agni restored him, Agni is his father.' Yet the two are separate ; for Prajapati covets Agni's forms (forms such as Isana, the lord ; Mahan Devah the great god ; Pasupati, the lord of beasts) which are indeed desirable enough for a supreme Lord of Creatures to possess, and which might well induce Prajapati to take up Agni within his own self. Though, in accordance with an older conception, Agni is still the light or regent of the earth, as Vayu, the wind, is that of the air, and the sun that of the heavens ; it is now explained that really these are but three forms of the one Agni—that Agni's splendour in heaven is Aditya,

that in the air Vayu, and that on earth the (sacrificial) fire. When Prajapati is dismembered, Agni takes unto himself the escaping fiery spirit of the god ; and when he is set up again, Agni becomes the right arm, as Indra becomes the left one, of the Lord of Creatures. Upon the whole, however, the peculiar relations between the two gods may perhaps be defined best in accordance with the passage already referred to: Agni is created by Prajapati, and he subsequently restores Prajapati by giving up his own body (the fire-altar) to build up anew the dismembered Lord of Creatures, and by entering into him with his own fiery spirit—'whence, while being Prajapati, they yet call him Agni.'

CHAPTER IV

श्रीभगवानुवाच ।

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुर्दिक्षाकवेऽब्रवीत् ॥ १ ॥

Shri Bhagawan said :

“This imperishable yoga I declared to Vivasvat, Vivasvat gave it out to Manu ; (and then) Manu communicated it to Ikshvaku.” (1)

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परतप ॥ २ ॥

“Royal Rishis *thus knew this (Yoga) getting it by tradition*, O terror of your foes, that Yoga then disappeared by (lapse of) great time.” (2)

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

“That very same ancient Yoga, I have declared to you to-day ; you are my devotee and friend, this is the highest secret.” (3)

NOTE

(a) “Yoga” used in stanzas 2 and 3 is evidently the Karma-Yoga taught in Chapter III.

(b) By stating the tradition the author establishes that the doctrine inculcated by him was nothing new.

Tilak, in this connection, refers to Mahabharata, Shanti-Parva, Chapter 348, but that tradition evidently relates to the Ekantika Bhakti Dharma rather than to Karma-yoga.

The author speaks of a similar tradition for the Karma-yoga and it seems it was the fashion to refer any doctrine that may be propounded to that source (*Cf.* Chh. Up., VIII, 15-1, "Brahma to Prajapati, Prajapati to Manu, Manu to Mankind") so that it may have the authority which attaches to doctrines on account of their being handed down from time immemorial.

Whether Karma-yoga thus taught was ancient or not, we have at present no means of ascertaining.

अर्जुन उवाच ।

अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

Arjuna said :

"Later is your birth. Birth of Vivasvat is prior ; how am I *to understand* that you declared it (this yoga) in the beginning (of creation)." (4)

श्रीभगवानुवाच ।

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ ५ ॥

"O Arjuna, many of my births have passed away and many of yours too ; I *know* them all, you do not *know* them," (5)

NOTE

(a) That man passes through many rounds of births is an axiom of Hindu thought. It is implicit in the teachings of almost all schools. It required no demonstration. But the Supreme is always "unborn" (*vide* Chapter II). How then does Shri Krishna say that He too (personification of the Supreme as He was) had passed through many births. See next stanza.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ६ ॥

"Even though I am 'unborn' and am imperishable in my essence, and even though I am the Ishvara (Lord) of all beings, (yet) I ruling over and abiding in My Prakriti am born by my Māyā." (6)

NOTE

(a) "Ishvara"=Lord.

Compare Chapter XV, Stanzas 16, 17 and 18, which show that Parmatman (the Highest self) when He enters the three worlds (after bringing them into existence by his Māyā) and supports them is called "the inexhaustible Ishvara".

(b) "Prakriti." We are by this time familiar (*vide* chapter III, stanza 5 and notes and also notes to stanzas 25 and 45, Chapter II) with the concept of Prakriti.

Stanza 19, Chapter XIII, states "Know Prakriti and Purusha both to be without beginning, and know all developments and Guṇas to be produced from Prakriti".

This dualism of Purusha and Prakriti is well-known in Sāṃkhya. Sāṃkhya however postulates that they are independent entities or powers in eternal antithesis

to each other. They come mysteriously into contact and then Prakriti performs all works on account of its Guṇas. But, our author does not seem to ascribe any independent existence to Prakriti *vide* stanzas 6 and 7 of Chapter VII where it is declared that He is the thread and the manifold of Prakriti is strung on it as beads. *Vide* also Chapter IX, stanzas 4, 5, 6, 7, 8. Also see stanza 10 of this IXth Chapter where it is stated: "Prakriti gives birth to movables and immovables through me the Supervisor." See also stanza 18.

"I am the source and that in which it merges, the support, the receptacle—the inexhaustible seed."

See also Chapter XIV, Stanzas 3 and 4.

"The Mahat Brahman is a womb for me—in which I cast the seed—from that is the birth of all things."

Prakriti has thus no independent existence as in the Sāṃkhya. It is part as it were of the being of the Highest self. He plants within it the germ of development and works in it and through it.

It is really something standing face to face with Brahman but not independent of it. Compare Śvetashvatara Upanishad, Chapter VI, 2.

"That only God who spontaneously covered himself like a spider with threads drawn from Pradhāna."

In this respect the Gita doctrine is very close to that of the Śvetashvatara Upanishad and no one can miss the similarity reading them together. Nor has Prakriti yet a merely relative and illusory or empirical existence as in the Vedānta. It is a reality and not a mere illusion. See note below on "Māya".

(c) "Māya." The word occurs again in Chapter VII, stanzas 13, 14 and 15, and it becomes quite clear that "Māya" is synonymous with Prakriti, which

has 3 Guṇas as its constituents which delude the whole world. As has been said several times all the universe and our psychosis is the result of the interaction of these Guṇas. Hence the energy or power generated by these Guṇas can as well be called "Māyā". Hence Māyā=creative energy which fashions the world of Phenomena. See also Chapter XVIII, Stanza 61, which makes the meaning more explicit. Compare Śvetashvatara Upanishad, Adhyāya IV, verses 9 and 10. Verse 10 runs :

"Know then Prakriti is Māyā and the Great Lord the Māyin, the whole world is filled with what are his members."

The word Māyā is found in the Rig-Veda in the sense of Might or power.

"Indra takes many shapes quickly by his Māyā," Rig-Veda, VI, 47, 18. This is quoted in Bri. A. Upanishad, II, 5, 19.

Also see Rig-Veda, X, 54, 2, where the word is used in the sense of show or illusion.

Radhakrishnan in his 'History of Indian Philosophy' says : "Māyā is not a human construction. It is prior to our intellect and independent of it. It is verily the generator of things and intellects, the immense potentiality of the whole world. It is sometimes called the Prakriti. The alternations of generation and decay, the ever-repeated cosmic evolutions, all represent this fundamental deficit in which the world consists. The world of becoming is the interruption of being. Māyā is the reflection of reality. The world-process is not so much a translation of immutable being as its inversion. *Yet the world of Māyā cannot exist apart from pure being.* There can be no movement, if there were not immutability, since movement is only a degradation of

the immutable. The truth of the universal mobility is the immobile being." See also the famous Nasdiya Sukta (translation attached herewith).

What seems to be intended by our stanza is :

(1) From the "One Unborn" whatever exists proceeds ; when He is looked upon as the actual creator or the author of all emanations He is called "Ishvara" (Lord) (the personal God) who as creator is acting through *Māyā*. The *Parmātman* is the real essence, the creation and creator have only a phenomenal character.

(2) The "Ishvara" (Lord) then incarnates Himself as a human being by the very same power (*Māyā*) by which the "One Unborn" had come to be looked upon as creator (Ishvara).

(a) Human beings are born determined by their *Karmas*, *Ishvara* is under no such necessity. He assumes human form by his *Māyā*.

Vide stanza 22, Chapter III.

(b) Human beings are under the control of Materiality when they are in embodiment, *Ishvara* is under no such control, He is rather the Master of *Prakriti*. He is, therefore, when He appears as an *Avatāra* in human form, not bound by any limitations whatsoever which attach to ordinary mortals nor does *Karma* generate any bondage for him. He remains the pure spirit as He was. This, in short, is the theory of *Avatāras* which finds expression in this stanza.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥ ७ ॥

"Whenever, O Bharata, decay of 'Dharma' takes place as also the rising up of 'Adharma' then do I 'create' myself." (7)

NOTE

“Dharma”=Virtue, right, duty, Law, righteousness.

“Adharma”=Vice, sin, unrighteousness.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥

“For the protection of the good, and for the destruction of the evil doers, and for the firm establishment of ‘Dharma’ I am born age after age.” (8)

NOTE

(a) See also in this connection the following from the description of Pralaya which the immortal Mārkaṇḍeya gave to Yudhishtira. The God of Gods said to Mārkaṇḍeya :

“Whenever religion suffers from revolution and vice triumphs over virtue, I create myself and walk the earth and set things right. Whenever are born on the earth the selfish and envious Asuras and Demons so powerful that even the gods cannot destroy them, I in the form of man take birth in the family of pious men and bring peace to the world again by subduing them. I am white-complexioned in the Satya Yuga, yellow in the Tretā, red in the Dvāpara and dark in the Kali.”

Mārkaṇḍeya then spoke to Yudhishtira as under :

“It is through His grace that I have obtained uninterrupted memory, become so long-lived and endowed with the boon of dying at my will. This Krishna who is now sitting before us all, this Krishna present here, who is born in the line of the Vrishnis, is

just now merely playing on His earth. But it is He, this Krishna, who is the Ancient Person, the Lord, the Unthinkable Soul, the Creator, the Destroyer, the Eternal and the Master of All. I have been able to remember all these facts only through the inspiration of His presence here. He is the Mother and Father of all beings : do you all take His Refuge." Mahābhārata, Vana Parva.

(b) The word "Yuga" has been translated as "age".

There are 4 Yugas or ages of the world. They are in order, Krita, Tretā, Dvāpara, and Kali.

In the Krita Yuga virtue (Dharma) was fully present in men "with all four feet" as it is expressed but it diminished by one quarter (one foot) in every succeeding age, till in the Kali only one foot of Dharma remains.

Sattva predominated in Satya Yuga, Rajas in Tretā, Rajas and Tamas in Dvāpara and Tamas prevails in Kali.

The Krita age lasts 4,000 years to which a dawn and a twilight of 400 years each are added, the same items in Tretā are 3,000 and 300. In Dvāpara 2,000 and 200 and in Kali 1,000 and 100 years.

The period of 4 Yugas technically called a Mahāyuga or Chaturyuga though commonly a Yuga thus lasts 12,000 years.

The years in this statement are interpreted as divine years consisting each of 360 human years giving thus a total of 4,320,000 years in each Mahāyuga.

See Manu 1st Adhyāya, Ślokas 69 et seq.

Mahābhārata III, xii, 826 et seq.

The usual descriptions of the Satya Yuga reveal to us a happy state of mankind when life lasted 4,000

years when there were no quarrels or wars, when the precepts of the Vedas were strictly obeyed, when in short virtue reigned paramount.

In the Kali Yuga just the reverse prevails. There is a confusion of castes and Ashramas, the Vedas and good conduct gradually fall into neglect, all kinds of vices creep in, diseases afflict mankind, the term of life grows shorter and shorter and is quite uncertain, barbarians occupy the land, and people kill one another in continual strife till at the end of the Yuga a new Avatāra Kālki appears and puts an end to vice and then Krita age starts again.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९. ॥

“He who truly knows thus my Divine Birth and work, leaving the body, does not happen to be born again.” (9)

NOTE

This is evidently based on the Upanishadic teaching that he who knows the Brahman becomes Brahman. See Taittiriya-Upanishad, IIInd valli, Ist Anuvāka “He who knows the Brahman, attains the highest Brahman.” Also Mundaka III, 2, 9, “He who knows that Highest Brahman, becomes even Brahman.”

Knowledge here in this stanza does not mean mere intellectual assent to a proposition. It is synonymous with being and thus it means the highest saving knowledge.

When we shall have the knowledge that an Avatāra remains ever the pure spirit in spite of

materiality and that his work generates no bondage for him, we shall also attain emancipation if the material Upādhis have no control over us and if we have burnt up the seed of Karma as inculcated in Chapter III.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

“Many, from whom feelings of affection, fear and Anger have departed, who have become full of me, who depend on me, and who have been purified by the *penance of knowledge* have come to attain my condition.” (10)

NOTE

(a) The expression “From whom . . . departed,” is the same as found in Chapter II, Stanza 56. The Stanza is evidently founded on Bri. Ar. Upanishad, IV, 4, 1—7 for which see note on “Jñāna”.

See also note at the end of Chapter III, which shows that the first preliminary to true knowledge consists in the thought.

“All desires, all attachment to the world is ignorance and all self-assertion is wrong.”

(b) “Manmayah”=who have become full of Me. Conf. Taittiriya Upanishad, 2nd Valli. Where the Brahman is said to be “Ānandmaya” full of Bliss. Also see Vedānta Sūtras, 1st Adhyāya, 1st Pada, Adhikāra 6, Sūtras 12 to 19.

(c) “Purified by the *austerity or penance of knowledge*.”

Tapas is ordinarily translated penance.

In ancient times austerities were practised for the winning of spiritual powers and for gaining other ends.

In Taittiriya Upanishad (III, 1, 5) Tapas is described as the means of attaining the knowledge of Brahman. It was believed that the soul when freed from earthly desires was best able to comprehend the Divine and that self-mortification or self-castigation was a process of productive labour.

Later on it lost this character of winning higher powers or obtaining Divine knowledge and was reduced to the position of being simply one of the means for purification of the mind. See Chapter XVII, Stanzas 14—19.

Jñāna-Tapas thus means freeing of the self from the slavery of the body, severe thinking and energising of mind. Compare Mundaka Upanishad, I, 1, 9, "whose Tapas consists of thought itself."

यस्य ज्ञानमयंतपः ॥

Knowledge. This seems to be the subject of this chapter; see the colophon and the re-iteration in almost every stanza which tells, the use of the words "Know" and its derivatives which I have underlined.

(d) "Have come to attain my condition."

Compare Taittiriya, 2nd Valli.

"He who knows the Brahman attains the highest Brahman."

The knowledge of Brahman is not an understanding of pantheistic doctrines such as can be obtained by reading books bearing on the subject; it is the realisation in all senses of the Brahman in life in the light of which all material attachments and fetters fall away and Karma does not give rise to any bondage. *Vide (a), (b) and (c) above.*

In ancient times three ways were much in vogue ;

(a) the way of sacrifices or ritual ;

(b) Asceticism—belief in the efficacy of self-mortification as a means of obtaining superhuman powers or final salvation or as a means for purification of mind ;

(c) Knowledge—that salvation can be obtained by knowledge only.

It was this idea in (c) which underlies the present sloka.

Were then those who followed other paths, *i.e.*, of sacrifice and of asceticism to be denied all grace ?

Shri Krishna says “ By no means.”

See next stanza.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते ननुप्याः पार्थ सवर्शः ॥ ११ ॥

“ Whosoever, in *whatsoever* manner, approach me, them do I receive in the very same manner. In every way, O son of Pritha, men follow in my path.”

(11)

NOTE

The meaning is quite clear namely that those who wish for rewards or benefits get the same. Shri Krishna makes response to their wishes. If they want to attain emancipation, they must have knowledge. The other two paths produce the result expected of them—for in following those paths—they were in a way following His path.

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

“ In this world, desiring fruition of their (ritualistic) works men worship gods by means of sacrifices ;

in this world of men, success born out of sacrifices comes about quickly." (12)

NOTE

These two stanzas seem to be put in by way of parenthesis. This is the favourite method of the author.

In Chapter II, Stanzas 47, 48, he referred to Karma-Yoga while the subject-matter in hand was Buddhiyoga. After just glancing at the Karma-Yoga, the author reverted to the subject in hand.

Similarly in Chapter III he referred to perfected beings when he was treating of Karma-Yoga. The same method has been followed here. He introduces Tapas and sacrifices by the way while the subject in hand is "Knowledge".

Vide Note at end of Chapter III wherein it has been stated that "Knowledge burns down the seed of Karma".

How does that happen? In thinking of Karma we have reference to 3 things :

- (1) The doer of the deed ;
- (2) the deed itself ;
- (3) the motive or cause of the deed.

Vide Chapter XVIII, stanza 18.

Now knowledge should be able to abolish all these three before it could be said to burn down the seed.

The author deals with these questions in the next few stanzas.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्वच्चर्तारमव्ययम् ॥ १३ ॥

"The system of the four castes was created by me in accordance with and because of the divisions of

Gunas and Karmas; know Me to be its Maker as well as Non-Maker." (13)

NOTE

(a) "Chāturvarṇayam" = system of the four castes Brahmanas, Kshatriyas, Vaishyas and Sudras.

(b) "Was created by Me."

Vide R. V. X. 90 (Purushasukta) wherein it is stated "that the mouth of the Divine victim became the Brāhmaṇa, His two arms were made into the Rājanya or Kshatriya, his two thighs became the Vaishyas and that the Sudras were born out of His two feet".

Naturally the question arises on what was this classification based? The reply is

(c) "On Divisions of Guṇās and Karmās."

See Chapter III, 27 and 28, in the latter of which nearly the very same expression is used.

(d) "*Maker.*" If any one does any work he ascribes the work to his self by Ahankāra (Ego-Maker) while actually according to the language of Philosophy it is the delusion or misconception which makes the self imagine itself as a personal agent and think "I see, I hear, I slay, I am slain" whereas the self is incapable of Action and acts are those of Prakriti. Similarly one ascribes actions to the Lord while actually He is "Non-Maker" or "Non-doer," *vide* stanzas 27 and 28, Chapter III, and notes thereunder.

Stanza 29, Chapter XIII.

"He sees truly who sees all actions to be in every way due to Prakriti *alone* and likewise the self to be not the Doer".

See also stanza 19, Chapter XIV.

stanza 20 below.

stanza 14, Chapter V.

(e) (1) "Four castes were created by Me" thus He was the Maker.

(2) "In accordance with and because of Guṇas and Karmās."

Thus He was the "Non-Maker".

(f) The stanza does not aim at giving an explanation of the origin of caste. The context does not demand any such explanation. What was evidently intended to be conveyed by the stanza was how *Knowledge* abrogates the doer-ship of the doer.

Vide Note (b) last stanza.

(g) As, however, a reference has been made to the subject, it is as well to append a short note on the division of the Guṇas.

The physical, mental and moral temperaments of embodied beings are determined by the dominance of some one or other of the three Guṇas (Sattva, Rajas, Tamas). The dominance of this or that particular Guṇa in a man's constitution is the result of the lives lived by him in the previous states of embodiment.

Thus Guṇa of a man's Prakriti determines his fitness for the living of a particular kind of life, *i.e.*, for the due performance of particular forms of Karma.

Thus Guṇa determines Karma which again in its turn determines Guṇa.

Each of these thus becomes both cause and effect. One's character is thus composed of Guṇas combined in a particular way and comprehends the entire capacity for work, moral, intellectual and physical. Karma means character as reflected in work as well as work suited to such character. Varna includes both character and work.

There was, they say, no caste system in the Krita age, all the people were of one family, universal brotherhood prevailed.

In the Tretā, they were divided according to their innate tendencies and inclinations (Guṇas) and keeping them in view they were expected to acquit themselves of their Karmas.

Those who possessed Sattva in excess were called Brahmanas, those who were under the influence of Rajas became Kshatriyas, those whose excessive Rajas developed Tamas as well as a covering of Sattva were called Vaishyas and those who were under the sway of Tamas were called Sudras.

Similarly their occupations were also defined in terms of these guṇas. Each one of the castes was to discharge only that kind of work which was assigned to it as its Sva-dharma and not to meddle with the Dharma of others.

Vide Chapter III, Stanza 35.

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥

“ Works do not contaminate me, *nor is there any desire in Me for the fruit of work.* He who knows me thus is not bound by works.” (14)

NOTE

The stanza does nothing more than state how “ Knowledge ” abrogates the “ Cause ” of action.

Vide note (b), stanza 12 above.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥

“Knowing it to be thus, even ancient aspirants after freedom did work ; therefore do you also perform action as was done by the ancients in olden times.” (15)

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ १६ ॥

“What is work, what is no-work ? In this respect even sages have been confused. Therefore I shall teach you what work is, knowing which you will become free from evil.” (16)

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

“The (meaning of) *work* has to be understood, and that of *mis-work* has to be understood, the meaning of *no-work* has to be understood : indeed the meaning of work is very hard to be made out.” (17)

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

“He who beholds no-work in work and work in no-work is the man of understanding among mortals ; he is the finished doer of all work.” (18)

NOTE

Work or Action spells bondage. When, however, Action does not give rise to bondage and does not

forge any fetters it will be "no-work" for it was so called in so far as it created bondage.

We have seen (Chapter III) how work ceases to create bondage. It should be done in a spirit of detachment and of non-reference or assertion and should be offered up to the Lord "To be detached is to be loosened from every tie which binds a soul to earth, to lean on nothing temporal. To go about our work as soldiers go to battle without a care for the consequences, to account credit, honour, name, comfort, easy circumstance, human affection just nothing at all when our religious obligations require sacrifice of them".

Thus work done in this spirit would be no-work. Similarly one should see work in no-work. If one is doing no work outwardly or thinks he has renounced work and retires it does not mean that his desires have been eradicated or that lust of life has ceased and that no work is being done; for if one is mentally doing work of the nature which creates bondage though outwardly he may be doing no work, he will be forging fetters for himself and thus will be deemed to be doing work in the ordinary acceptance of the word.

(b) "Mis-work" means wrong work, *i.e.*, that kind of work which is wrongly elected. That work alone is one's duty for which one is fitted by nature. In other words duty of man is determined by the *Guṇas* of one's *Prakṛiti*.

Any duty when it is chosen in careless disregard of the disposition as well as the effect of the qualities of one's Nature is a wrongly elected duty and hence "mis-work".

(c) The stanza does no more than state how "Knowledge" abrogates "Karma," *vide* note (b), stanza 12 above.

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

“He whose activities are all unassociated with Kāma-Sankalpas, whose Karma has been burnt down by the fire of knowledge, him the wise call a sage.” (19)

NOTE

(a) “Kāma-Sankalpas.” Kāma resides in Manas (*vide* Chapter III, stanza 40). “Sankalpa” is ordinarily any activity of the internal organ (Manas). It has been sometimes translated as “will”. But to be more exact, it means conception, idea, desire, impulse, etc. Hence “Kāma-Sankalpas” mean “Desire-Impulses”.

The Stanza sums up as it were the conclusion at which the author has arrived namely :

“Knowledge is the great annuller of all acts.”

Vide notes to stanzas 13-18.

Ignorance which is but another name for the triad (Rāga, Dvesha and Moha) and Ahankāra has been dissipated.

Knowledge as defined in stanza 10 above is not that which is opposed to ignorance, it is in itself the cessation of ignorance. See below extract from Dvaya-tanupassanasutta.

त्यक्त्वा कर्मफलासंगं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिवृत्तोऽपि नैव किंचित्करोति सः ॥ २० ॥

“Renouncing all attachment to the fruit of Karma, being ever contented, leaning on nothing (temporal), one does nothing at all though engaged in Karma.”

(20)

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

“ Devoid of expectation, who has under his control his mind and Ātman (senses) who has given up appropriating objects he incurs no sin performing work which merely pertains to (the upkeep of) the body.” (21)

NOTE

(a) “ Devoid of expectation.”

See Chapter III, Stanza 30.

(b) “ Who has given up appropriating objects ” because one sees the disadvantages in acquiring them or keeping them or losing them or in being attached to them.

Extract from Dvayatānupassanāsutta.

“ 20. Therefore from the destruction of the Upādanas, the wise with perfect knowledge having seen what causes the destruction of birth, do not go to re-birth.

Should there be a perfect consideration of the Dyad in another way, if, O Bhikkhus, there are people that ask so, they shall be told, there is and how there is : ‘ Whatever pain arises, is all in consequence of the Ārambhas (exertions).’ This is one consideration, but from the complete destruction of the ‘ Ārambhas ’ through absence of passion there is no origin of pain,” this is the second consideration. Thus O Bhikkhus, by the Bhikkhu that considers the Dyad duly, that is strenuous ardent, resolute, of two fruits, one fruit is to be expected : in this world perfect knowledge, or if any of the five attributes still remain, the state of an

anagamin (one that does not return). This said Bhagavat and when Sugata had said this, the Master further spoke :

“ Whatever pain arises is ail in consequence of the Ārambhas, by the destruction of the Ārambhas, there is no origin of pain.”

“ Looking upon this pain, that springs from the Ārambhas as misery, have abandoned all the Ārambhas, birth and transmigrations have been crossed over by the Bhikkhu who is liberated in non-exertion (Ānārambha) who has cut off the craving for existence (Kāma) and whose mind is calm ; there is for him no re-birth.”

यदच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वाऽपि न निबध्यते ॥ २२ ॥

“ Being satisfied with such gains as come of themselves, having risen above the pair of opposites, being free from jealousy and envy, who treats success or failure alike, he is not fettered even though he performs action.” (22)

गतसंगस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

“ The whole Karma of that one who performs Action for (the purposes) of sacrifice (but) whose attachments are gone, who is (thus) emancipated, whose mind is established in knowledge—gets annihilated.” (23)

NOTE

What the author has stated goes without saying.
Vide Chapter III, stanza 9 and notes,

Yajna (Sacrifice) was also asked therein to be performed without attachment. The bondage which it created according to the author (though not according to Mimansakas) was thus destroyed.

Now when the sacrificer is one who is established in *Knowledge* which consumes all Action—finished is Karma of sacrifice and all that it implies.

It is as good as saying "Sacrifices are practically useless and need not be performed when knowledge has been attained".

But the author being too conservative in outlook does not say so in so many words though he means to say so with but a soft heart for the old world sacrifices. A protagonist of sacrifices, however, comes in view. He maintains that it may be that the Dravya-sacrifices may be practically useless; but there are other forms which partake more of meditation and contemplation though the outward mechanism of sacrifices is kept up. They may be considered spiritual exercises rather than sacrifices properly so called though the name and shell are retained; our author just glances at them in stanzas 24-31.

They do not appeal to him. He simply does not believe in them. He sees them as born of Karma and as such they have no significance for him. He refers to them just by the way and discards them as of no consequence for the purpose of winning emancipation—which was to be won by knowledge and knowledge alone. *Vide stanza 32.*

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

"The offering (is) to Brahman; Brahman (is) the oblation, with Brahman (as the sacrificial

instrument) it is offered up, in fire (Brahman) ; by (this) Meditation (in the form) of Brahman-sacrifice the Brahman Himself is to be reached by him (the sacrificer).” (24)

NOTE

Knowledge Sacrifice (Brahma-Karma Samādhi).

Sacrifice was a Karma, knowledge was the great annulment of Karma. What does then “knowledge-sacrifice” mean?

“Knowledge” has been defined (*vide* note at the end of the Chapter) as cessation of Rāga and Dwesha and Moha and as being full of Brahman—in fact being one with Brahman.

It is the knowledge declared of old “All this verily is Brahman—Brahman is this self”.

“Sacrifice” which then amounts to knowledge-sacrifice will according to this definition be the ceremonial ritualistic sacrifice in which the act and materials of sacrifice, the giver and receiver of sacrifice the goal and object of sacrifice are all the one-Brahman.

See Chapter III, 15.

Chapter IX, 15 and 16.

The sacrifice then only is the knowledge-sacrifice when the goal to be reached by the sacrifice is the one manifest as the doer, the deed and the object of work, knower, knowledge and the object of knowledge.

“The universal energy (Fire) into which the action is poured is the Divine, the consecrated energy of the giving is the Divine, whatever is offered is only some form of the Divine, the giver of the offering is the

Divine Himself in Man, the action, the work, the sacrifice is itself the Divine in movement in activity."

It is the knowledge of the entire unity by means of sacrifice.

दैवमेवापरं यज्ञं योगिनः पर्युपामते ।

ब्रह्माग्नावपरे यज्ञं यजनैवोपजुहति ॥ २५ ॥

"Other yogins, perform the sacrifice to the gods ; others again offer the sacrifice in fire (Brahman) by the sacrifice itself." (25)

NOTE

Sacrifice to the Gods. See Chapter III, 10-13. Such a sacrifice thus ensures mutual giving and receiving—mutual helping of the Divine soul in the form of gods with the soul of man. By such sacrifices, a man acquires a growing fitness for the supreme good. He does not consider his life as something apart from the Divine life and action—to be held and pursued for its own sake. He looks upon his enjoyments as the gift of gods—as the Fruit of sacrifice—not due to his egoistical selfish working. Such a sacrifice is but just the beginning for eradicating selfishness and is looked upon as a very inferior one. It does not ensure immortality as was supposed by the ancients. *Vide* Chapter IX, 20-21. It is as it were the first rung in the ladder of uplift. It represents a desire to join in the Higher universal life and its Action (*vide* Chapter VII, stanza 30, note on Vijnāna).

श्रोत्रादीनीन्द्रियाण्यन्ये संयमामिषु जुहति ।

शब्दादीन्विषयानन्य इन्द्रियामिषु जुहति ॥ २६ ॥

“ Others offer up (their) senses such as hearing and other senses in the fires of restraint ; others (again) offer up objects of senses such as sound and other objects of sense into the fires of the senses.” (26)

सर्वार्णान्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्ममयमयोगाग्ने जुह्वति ज्ञानदीपितं ॥ २७ ॥

“ Others again offer up all the operations of the senses and the operations of life-breaths into the fire of the yoga of ‘self-restraint’ kindled by knowledge.” (27)

NOTE TO STANZAS 26 AND 27

See Kaushitiki Upanishad, II, 5, and III, 2 to 9. These stanzas represent the Tapo-yajna of the stanza 28 below.

Tapas is looked upon as a yajna.

Sanyama or Ātma-sanyama (Restraint) is the fire, senses and objects of senses and operations of life-breaths are the oblations offered into this fire which is kindled by “ knowledge ”. And this Sanyama constituted the essence of mental Tapas (*vide* Chapter XVIII, 16). It is also a Karma—but higher than the ordinary ritual sacrifice inasmuch as it was an attempt at self-mastery rather than any attempt at enjoyment of the Fruits of a material sacrifice. But it did not amount to “ knowledge ” rather it represented the desire for knowledge and fell far short of it. It was at the very best a Karma.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथाऽपरं ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

“There are material objects sacrificers, penance-practising sacrificers and yoga sacrificers, vedic study sacrificers and knowledge-sacrificers and ascetics of rigid vows.” (28)

NOTE

(1) “Material object-sacrificers.” See stanza 25 above.

(2) “Penance-practising-sacrificers.” See stanzas 26 and 27 above.

(3) “Vedic study sacrificers.” See note attached herewith.

(4) “Knowledge-sacrificers.” See stanza 24 above.

Note.—No. (3) above is also called “sacrifice to the Brahman” *vide* note. Thus (3 and 4) above constitute Brahma Karma sacrifice.

The author retains the old Svādhyāya as the Brahman sacrifice and also adds the knowledge sacrifice as also constituting the Brahman sacrifice.

अपाने जुहति प्राणं प्राणोऽपानं तथाऽपरं ।

प्राणापानगती रुद्धा प्राणायामपरायणाः ॥ २९ ॥

“Some offer up Inspiration (Prāna) (Inward-breath) in Apāna, (outward breath) Expiration, others again offer up (Expiration) Apāna in Prāna (inspiration) and stopping the motions of Prāna and Apāna devote themselves to the practice of control of life-breaths.” (29)

अपरे नियताहाराः प्राणान्प्राणेषु जुहति ।

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

“There are others again who take a very limited quantity of food who offer the ingoing breaths into

the in-going breaths, all these are indeed such knowers of the sacrifice whose sins have been destroyed by sacrifice.” (30)

NOTE TO STANZAS 29 and 30

Both represent the Prāṇāyāma and moderation in food-factors of Dhyāna-yoga (*vide* Chapter VI, 27-28) and (16 and 17) as sacrifice.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

“These who eat the nectar in the form of leavings of sacrifice go to eternal Brahman; for him who performs no sacrifice, even this world is not, how can then the other be, O best of Kauravas.” (31)

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।

कर्मजान्विद्धि तान्सर्वानिवं ज्ञात्वा विमोक्षयमे ॥ ३२ ॥

“In this manner Yajnas (Sacrifices) of various kinds have been spread out into the mouth of Brahman, *know* them all to be born out of Karma, by knowing them to be such, you will get release.” (32)

NOTE

(a) “Spread out into the mouth of Brahman.”

“Some translate Brahman as Vedas and then they say this phrase means ‘laid down by the Vedas. Others take Brahman to mean God’.”

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

“O tormentor of your Foes, knowledge-sacrifice is superior to Material-objects-sacrifice, O son of Pritha, all Karma is finished entirely in *knowledge*.”
(33)

NOTE TO STANZAS 31-33

Stanzas 31-33 show how the meaning of “Sacrifice” has been extended. Every act leading to self-mastery has been described as a “sacrifice”—which has thus become quite symbolic and having a psychological significance—rather than a physical act.

तद्विद्धि प्रणिपानेन परिप्रश्नेन मेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

“*Know* that by reverential prostration, by earnest questionings and by attendance; those men of knowledge who know the truth will then teach you knowledge.”
(34)

NOTE

(a) “That,” *i.e.*, knowledge, *vide* stanza 33 to which it refers.

(b) “Knowledge” was defined in stanza 10 above.

Stanzas 13-33 laid down how “knowledge” consumes Action.

Naturally the question is how that knowledge is to be attained. The reply is: “wait upon a preceptor who knows the truth and render service to him. Approach him with reverence and after. . . .

NOTE TO STANZA 28

“Svadhyayajna.”

See Śata Patha Brahmana XI, 5, 6 and 7.

Then as to the sacrifice to the Brahman,

"The sacrifice to the Brahman is one's own daily study (of the Vedas) (Svadhyaya). The 'Guhu' spoon of this same sacrifice to the Brahman is speech. Its Upabhrīt is the mind. Its Dhurva is the eye. Its Shruva (is) the mental power. Its purificatory Bath Truth. Its conclusion heaven".

" . . . An imperishable world does he gain whosoever knowing this studies day by day his lesson of the veda. Therefore let him study his daily lesson."

"The Rik-texts are Miki-offerings and the Yajus-texts are ghee-offerings, the Saman-texts are soma offerings and the texts of the Atharvangiras are fat-offerings, and thus the gods satisfy him by every object of desire and by every kind of enjoyment."

See also Asvalāyana Grihya Sutra, Chapter III, which follows the Śatapatha quoted above.

"There are five great Sacrifices,

. . . To wit.

(1) The Sacrifice to beings (Bhutas),

(2) The Sacrifice to men,

(3) The Sacrifice to the fathers,

(4) The Sacrifice to the Gods,

(5) The Sacrifice to the Brahman." This last is described above.

(1) "Day by day one should offer an *oblation* to beings. Thus he performs that Sacrifice to Beings (Bhutas)."

(2) "Day by day one should offer presents of *guests* up to the cupful of water. Thus he performs that Sacrifice to men."

(3) "Day by day one should offer with Svadha up to the cupful of water, thus he performs that Sacrifice to the fathers."

(4) " Day by day one should perform with Svadha up to the log of firewood. Thus he performs that Sacrifice to the Gods. Reflection put questions to him to ascertain the truth ".

Instruction (Updesha) received from the preceptor together with reflection on one's own part will secure one the object in view.

See in this connection Chhandogya Upanishad, VIII, 8, 4, where the story is given how Indra picked up knowledge by reflection and interrogating his teacher Prajapati whilst Virochana who had no reflection and who put no questions never learnt what true knowledge was and all along remained attached to a false doctrine.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

" Knowing which, O Pāndava, you will not again thus fall into delusion, by means of which you will see all beings in their entirety first in yourself and then in Me." (35)

NOTE

Compare Ishopanishad, verse, 6. " And He who beholds all beings in the self, and the self in all beings."

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ ३६ ॥

" Even though you are the greatest sinner of all sinful men, you will swim across all your sin solely by means of the boat of *Knowledge*." (36)

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

“O Arjuna, as a well lit-up fire reduces all fuel to ashes, so the fire of *knowledge* reduces all works to ashes.” (37)

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

“For in this world, there is no purifier like *Knowledge*; that knowledge, in himself, spontaneously obtains *in (due) time* one who has reached excellence by means of yoga.” (38)

NOTE

“Yoga.” There is no indication in the preceding stanzas as to what “yoga” is referred to in this stanza. Might it not mean “association or contact with those who have obtained excellence in knowledge”?

Conf. Translation of Sāṃkhya Aphorisms of Kapila by Dr. Ballantyne, Book IV, Aphorism 24.

“Labdhāti shaya yogatva Tadvat.”

See Mārkaṇḍeya-Purāṇa, Chapter XVI, where Alārka is stated to have obtained Discrimination through simple association with Dattātreyā.

Discrimination manifested itself spontaneously merely through simple association. Or it may mean the Jñāna-Karma-Sannyāsa-yoga—subject matter of this Chapter and this is more probable.

(b) “*In (due) time.*”

Indra obtained knowledge after residing in all for 101 years with Prajāpati, *vide* Chhandogya-Upanishad, VIII, 8, 4, referred to above.

Also see Sāṃkhya-aphorisms referred to above Aphorism 19.

“Having performed reverence, the duties of a student (Brahmacharya) and attendance, one has success after a long time (Bahukālāt).

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

“He who has Faith, and who is in right earnest (at it) and who has restrained his senses, obtains *knowledge*. *Obtaining knowledge*, he without delay, attains great tranquillity.” (39)

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

“One who is *without knowledge* (ignorant) who has no Faith, and who is beset with doubts gets lost; neither in this world, nor in the next is there any happiness for him who has a doubting nature.” (40)

NOTE

Compare Sāṃkhya Aphorisms referred to above.
Aphorism 29 :

“Not in the case of him whose mind is disturbed does the seed of instruction sprout as in the case of Aja.” “Malinchetas.”

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ ४१ ॥

“O Dhananjaya, *works do not forge fetters for him* who has cut asunder all doubts by *Knowledge*

and who has extinguished all Karma by yoga " and who is established in himself. (41)

NOTE

"Yoga " evidently here means the Jñāna-karma-Sannyāsa Yoga which burns down to ashes all works—the subject-matter of this chapter (*vide* colophon). See above stanza 37.

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनाऽऽत्मनः ।

छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

"Therefore cutting asunder this doubt (appertaining to the Ātman) by the sword of *Knowledge*, doubt which is born of ignorance, and which abides in the heart, engage in *yoga* and arise, O Bharata." (42)

NOTE

"Yoga " = Karma-yoga, see stanza I, Chapter V, *i.e.*, the life of appropriate duty appropriately performed with no attachment whatsoever to the fruits of work.

Thus in the glorious Upanishads of the Bhagawad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Shri Krishna and Arjuna, the fourth discourse, entitled :

THE YOGA OF WISDOM

The famous Nāsadiya Sukta, Rig-Veda X, 129, (translation by Kaeji) is appended below for ready reference.

1. "Then there was neither being nor not-being.

The atmosphere was not, nor sky above it.

What covered all ? and where ? by what
protected ?

Was there the fathomless abyss of water ?

2. Then neither death nor deathless existed ;
Of day and night there was yet no distinction.
Alone that one breathed calmly, self-supported,
Other than I was none, nor aught above it.

3. Darkness there was at first in darkness
hidden ;

The universe was undistinguished water.

That which in void and emptiness lay hidden

Alone by power of fervour was developed.

4. Then for the first time there arose desire,
Which was the primal germ of mind, with-
in it.

And sages, searching in their heart, discovered
In Nothing the connecting bond of Being.

.

6. Who is it knows ? Who here can tell us surely
From what and how this universe has risen ?
And whether not till after it the gods lived ?
Who then can know from what it has arisen ?

7. The source from which this universe has
risen,

And whether it was made, or uncreated,

He only knows, who from the highest heaven

Rules, the all-seeing lord—or does not He
know ? ”

Also see Purusha Sukta, Rig-Veda X, 90.

Hymn 2 “ Purusha is all this world, what has been
and shall be.”

Jñāna (knowledge).

The keyword of this chapter is “ Knowledge ”
(Jñāna). But what is “ Knowledge ”. The essentials

of knowledge are stated in stanza 10 and are the following :

(1) Cessation of Rāga, Dvesha and Moha, (vitarāga-bhayakrodha), i.e., destruction of Kāma.

(2) " Being full of the Brahman."

(3) Being entirely dependent upon the Brahman.

In fact (4) Being one with the Brahman.

These essentials have again been beautifully summed up in Sloka 5, Chapter XV as under :

" Those who are free from pride and delusion, and who have conquered the evil of attachment and who are constantly devoted to Adhyatmavidya, and from whom all desires (Kāma) have receded and who are released from the pair of opposites which go by the name of pleasure and pain, etc.—"—they go, the undeluded ones to that place which is inexhaustible. " Knowledge " has also been described in Chapter XIII. (7-11) which see. Here the author has defined " knowledge " with a fullness which defies any further addition. See also note at end of Chapter III, and also notes to stanza 6 and 7 of the same chapter.

Cf. Bri. Ar. Upanishad, IV, 4, 1-7.

" A person consists of desires (Kāma). And as he desires, so he wills, as he wills so he works, as the work is done, so it happens."

And here there is this verse: " To whatever object a man's own mind is *attached* to that he goes strenuously together with his deed, and having obtained the end of whatever deed he does here on earth returns again from that world, to this world of action."

So much for the man who desires. But as to the man who does not desire, who not desiring, freed from desires, is satisfied in his desires, or

desires the self only, his vital spirits do not depart elsewhere, being Brahman, he goes to Brahman. On this there is this verse : "When all desires which once entered his heart are undone then does the mortal become Immortal, then he obtains Brahman. See also Mundaka III, 2, 2. 'He who forms desires in his mind, is born again through his desires here and there. But to him whose desires have been fulfilled and who is conscious of the true Self (within himself) all his desires vanish even here on earth.'"

NOTE

Buddhist Conception of knowledge.

"In the Vedanta, knowledge leads to deliverance, in Buddhism-knowledge *is* deliverance."

"Knowledge which is specific to Indian spiritual life possesses this quality. Knowledge in so far as it fulfills the function of leading to Salvation—is knowledge *par-excellence* the great knowledge." Every other kind of knowledge, however, high it may stand in the eyes of the world—is inferior knowledge—a species of ignorance indeed if on account of it the sense of the Greater knowledge is lost.

"The Idea of this salvation-producing knowledge was taken over from Brahmanism by the Buddha, but as any one who brings to act on one and the same re-agent upon totally different bases—obtains totally different resultant products in each cases so it was here also. In Brahmanism this knowledge of life as illusion was brought to bear upon Ātman as based upon a solid foundation of faith ; with the Buddha the knowledge was made to act upon a base of total absense of Faith. The substratum here was not Ātman but the iron law of cause and effect. Hence

the wide divergence in the nature of the ultimate products ; there deification, here cessation and extinction as of a lamp whereof the oil is spent."

This explains why our author in stanza 10, Chapter IV, has emphasised "Knowledge" to mean being :

- (1) Full of Brahman,
 - (2) Being dependent on Him,
 - (3) Being one with Him.
-

CHAPTER V

अर्जुन उवाच ।

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

Arjuna said :

“ O Krishna, you (first) praise ‘ Renunciation of Action ’ and (then) ‘ pursuit of Action ’; tell me with certainty which one of these two is better.” (1)

NOTE

(a) “ Renunciation of work.” This was inculcated in the whole of Chapter IV which was concerned in establishing how “ Knowledge ” which burnt down all action was the one thing desirable; in the last stanza of the Chapter, however, a direction was given for engaging in action. Hence the question.

श्रीभगवानुवाच ।

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

Shri Bhagawan said :

“ ‘ Renunciation of Action ’ and ‘ Pursuit of Action ’ are both conducive to the highest good ; but of these

two 'Pursuit of Action' is superior to 'Renunciation of Action'." (2)

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्व्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

... "That man should be known as the firm 'Renouncer of Action' who does not hate and who has no desires ; O you of mighty arms, one who is free from the pairs of opposites is certainly released from bondage with ease." (3)

NOTE

(a) "Who does not hate and who has no desires," i.e., who is free from Raga and Dvesha hence free from pairs of opposites. In Chapter III all action was asked to be done without attachment and attachment was defined in stanza (7) as consisting of Raga, Dvesha and Moha (*vide* notes thereto).

In Chapter IV "knowledge which resulted in extinguishing all work (hence synonymous with Renunciation was defined to consist of "Freedom from Raga and Dvesha" *vide* stanza 10 (Chapter IV).

Again in Chapter III all work was to be done without any idea of 'meum' and 'tuum' and was to be consecrated to the Lord (*vide* stanza 30).

In Chapter IV "Knowledge" meant "being full of the Lord," being dependent on Him alone. (*Vide* stanza 10.) Thus in all essentials Karma-yoga and Jñāna-yoga (Sāṃkhya), Pursuit of Action and Renunciation of Action were equal.

Vide Chapter III, Stanza 3 and notes. Hence next stanza.

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ ४ ॥

“Children, not wise men, talk that Sāṅkhya and yoga are distinct ; one who pursues either of them truly and well, obtains the fruit of both.” (4)

NOTE

See note to stanza (3) above.

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

“The place (position) which is obtained by Sāṅkhyās—that also is reached by Yogins ; one who sees Sāṅkhya and Yoga as one, sees truly.” (5)

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ ६ ॥

“Renunciation, O you of mighty arms, is hard to attain without Yoga ; the sage who is engaged in pursuit of *Action* reaches Brahman without delay.” (6)

NOTE

Yoga and its derivatives wherever used in the stanzas that follow are to be understood to be used in the sense of Karma-Yoga (Pursuit of Action as defined in Chapter III).

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

“ He who has adopted a life of work, who is pure in nature, who has complete self-control, who has conquered his senses, and whose self is identified with the self of all beings, does not get stained even though he is engaged in work .” (7)

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यन्शृण्वन्स्पृशन्निघ्नन्भङ्गच्छन्स्वपन्श्चसन् ॥ ८ ॥

प्रलपन्विसृजन्गृह्णन्निमिषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

“ The man of Yoga who knows the truth should think ‘I do nothing at all’ when he sees, hears, touches, smells, eats, walks, sleeps, breathes, talks, discharges, receives, opens or closes the eyes, holding that organs of senses operate in relations to their objects.” (8 and 9)

NOTE

See notes to stanzas 27, 28, Chapter III, and at other places.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥

“ He who performs actions casting off all attachment, dedicating them to the Brahman, is not tainted by sin even as the lotus leaf is not (wetted) by water.” (10)

NOTE

For the simile given here see Chh. Up., IV, v. 14th, kh. 3. "As water does not cling to a lotus leaf so no evil deed clings to one who knows it.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये ॥ ११ ॥

"Yogins, casting off attachment, perform actions for attaining purity of self, with the body, the mind, the understanding or even with the senses merely." (11)

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्टिकीम ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

"The man of *Yoga* casting off the fruit of action, attains everlasting tranquillity ; he who is *Ayukta* gets bound, (because) attached to fruits and impelled by *Kāma* (desire)." (12)

NOTE

Stanzas 6-12 recapitulate the doctrine of Karma-yoga as expounded in Chapter III.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

"Inside the city of nine gates, there abides happily the dweller-in-the-body possessed of self-mastery, renouncing all actions by the mind, neither doing nor causing (anything) to be done." (13)

NOTE

"Nine gates"—the two eyes, the two ears, the two nostrils, the mouth, the anus and the generative organ.

The city of nine gates is thus the body. With this stanza begins the recapitulation of Jnāna-Yoga or in other words Renunciation of works.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

"Neither doer-ship (agency) nor works—nor contact with the fruits of work is created by the Lord for the people. Nature (Prakriti = Sva-bhāva) only works." (14)

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

"The Lord does not receive sin of any body, nor does he receive merit (of any body). Knowledge is covered over with ignorance, therefore creatures get deluded by it (ignorance)." (15)

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

"But the knowledge of those whose ignorance has been destroyed by knowledge, shows forth, like the sun, that Supreme." (16)

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्भूतकल्मषाः ॥ १७ ॥

“ Having That in mind, making That their self, abiding in That, and holding That as the supreme goal, those whose sins have been washed away by knowledge, attain (that state) wherefrom there is no return.” (17)

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

“ The wise look alike upon the Brāhmaṇa who is well possessed of learning and humility, on a cow, on an elephant, and also upon a dog and a S'vapāka (Chandāla).” (18)

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥

“ Even here (in this world) is the world (Sansāra) conquered by them whose mind is fixed in (this) sameness-of-treatment-to all ; as the Brahman who is without any blemish is same to all, therefore they are fixed in Brahman.” (19)

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।

स्थिरबुद्धिरसम्मूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥

“ A man of steady mind who *knowing* the Brahman is abiding in Brahman, who is undeluded, should not feel elated on obtaining agreeable and pleasant things nor should he feel distressed when disagreeable and unpleasant things befall him.” (20)

NOTE

Conf. Chapter II, Stanza 56.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षय्यमश्नुते ॥ २१ ॥

“One whose self is not attached to external objects of contact obtains happiness that is in (one's) self, and joining one's self to Brahman by concentration of mind, one obtains indestructible happiness.”

(21)

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

“For verily the enjoyments which are born of contact—are indeed sources of pain, O Arjuna, they have a beginning and an end ; a *wise* man does not take delight in them.”

(22)

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।

कामक्रोधोद्वेगं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

“He who (even in this world) before leaving his body is able to bear the forceful impulse born of desire and anger he is the ‘Yukta’ and he is a happy man.”

(23)

योऽन्तःसुखोऽन्तरारामस्तथाऽन्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

“The yogin whose happiness is within (himself), whose delight is within himself, and whose illumination (light of knowledge) is all from within himself, becoming one with the Brahman attains Brahma-Nirvāṇa.”

(24)

NOTES

(a) "Brahma-Nirvāna." See notes to stanza 72, Chapter II.

The author recapitulated the main essentials of Karma-Yoga as defined in Chapter III, in stanzas 6-12 and re-stated Jñāna-Yoga as defined in Chapter III in stanzas 13-22 and has stated in stanzas 23, 24, 25 and 26 that the goal obtained by a Karma-Yogin is the same as is obtained by a Jñāna-Mārgi.

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

"Those seers whose impurities have all been destroyed, who have cut asunder all doubt, who are self-restrained, and who are intent on the good of all beings—they obtain Brahma-Nirvāna." (25)

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

"To the striving aspirants who are free from desire and anger, whose minds are well controlled, and who have *knowledge* of the self, (to them) the Brahma-Nirvāna is close at hand on all sides." (26)

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

"The muni (sage who keeping out external contacts, and directing the visual power to the

middle-point between the eye-brows and making the inward vital breath and the outward vital breath even, and passing them through the inside of the nose, restrains senses, mind and Buddhi (understanding), whose highest goal is final emancipation, from whom desire, fear and anger have departed, he is indeed a liberated person at all times." (27 and 28)

मोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

"He knowing me to be the enjoyer of all sacrifices and penances, the Great-Lord of all the worlds and the friend of all beings attains tranquillity." (29)

NOTE TO STANZAS 27, 28 AND 29

Compare Brihadāranyaka-Upanishad, IV, 4, 23, which is as follows :

"23. This has been told by a verse (Rik) : ' This eternal greatness of the Brahman does not grow larger by work, nor does it grow smaller. Let man try to find (know) its trace, for having found (known) it, he is not sullied by any evil deed.'

"He therefore that knows it, after having become quiet, subdued, satisfied, patient, and collected, sees self in Self, sees all as Self. Evil does not burn him, he burns all evil. Free from evil, free from spots, free from doubt, he becomes a Brahman ; this is the Brahman-world, O King, thus spoke Yajna-valkya."

And also verse 22 :

"And he is that great unborn Self, who consists of knowledge, is surrounded by the Prāṇas, the ether within the heart. In it there reposes the ruler of all,

the Lord of all, the king of all. He does not become greater by good works, nor smaller by evil works. He is the Lord of all, the king of all things, the protector of all things. He is a bank and a boundary, so that these worlds may not be confounded. Brahmanas seek to know him by the study of the Veda, by sacrifice, by gifts, by penance, by fasting, and he who knows him, becomes a Muni. Wishing for that world (for Brahman) only, mendicants leave their homes."

"Knowing this, the people of old did not wish for offspring. What shall we do with offspring, they said, we who have this Self and this world (of Brahman)? And they, having risen above the desire for sons, wealth, and new worlds, wander about as mendicants. For desire for sons is desire for wealth, and desire for wealth is desire for worlds. Both these are indeed desires only. He, the Self, is to be described by 'No, no'! He is incomprehensible, for he cannot be comprehended; he is imperishable, for he cannot perish; he is unattached, for he does not attach himself; unfettered, he does not suffer, he does not fail. Him (who knows), these two do not overcome, whether he says that for some reason he has done evil, or for some reason he has done good—he overcomes both, and neither what he has done, nor what he has omitted to do, burns (affects) him."

See also in this connection Vedanta-Sutras, I, Adhyāya 1st. Pada Sutra I commentary by Shankara, where the antecedent conditions for knowing Brahman are stated to be :

(1) Discrimination of what is eternal and non-eternal.

(2) The renunciation of all desire to enjoy the fruit of one's actions both here and hereafter.

(3) The acquirement of tranquillity which corresponds to "from whom desire, fear and anger have departed" of verse 28.

(4) Self-restraint=" who has restrained his senses, mind, and Buddhi."

(5) Attention and concentration of the mind=" Keeping out . . . nose."

(6) Desire of final release=" whose highest goal is final emancipation."

Our author has thus paraphrased in his own words the purport of the Bri. Ar. Upanishad as laid down in verses 22 and 23 above quoted. He believes in Jñāna which he defined in IV, 10 and in the stanzas above and which he re-states here as "Freedom from desire, fear and anger" which corresponds to the "Shānta" of the Upanishad. See also Chapter II.

"Dānta" of the Upanishad is paraphrased into "who has controlled his senses, mind and Buddhi".

"Samāhitah" of the Upanishad means "concentrated, collected" and this suggests to the author "Prāṇāyāma" which is a means towards that end. Of course one who practises these means along with others stated in regular order above is a "Samāhitah" "Muni" is directly taken from Br. Ar. Upanishad, 22, where the other means "sacrifices, penances, gifts, and fastings" are also laid down.

Our author has no faith in "Sacrifices and penances" as has been pointed out before as means towards emancipation, *vide* stanza 10, Chapter IV, but he has a soft heart for them as already stated, *vide* notes to Chapter IV. He therefore makes the Lord "partaker of sacrifices and penances" and does not state them as means for attaining Bliss. "Maheshwara" seems to have been suggested by

“Sarveshwara” used in this Brāhmaṇa of the Upani-
shad (IV, 4, 22).

The author thus adumbrates the Dhyāna-Yoga which he deals with fully in Chapter VI which is founded on the Upanishadic passages quoted above—which it simply paraphrases, as will be evident from the notes to various stanzas of that Chapter.

Thus in the glorious Upanishads of the Bhagawad Gita, the science of the Eternal, the scripture of Yoga, in the dialogue between Shri Krishna and Arjuna, the fifth discourse, entitled :

THE YOGA OF THE RENUNCIATION OF ACTION

CHAPTER VI

श्रीभगवानुवाच ।

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरमिर्न चाक्रियः ॥ १ ॥

Shri Bhagawan said :

“ He who does work which ought to be done, not depending upon the fruit of work, he is the renouncer (Sannyāsi) as well as the Yogin, not he who is devoid of sacred fire nor he who is actionless.” (1)

NOTE

See Manu VI, 43 “ He shall neither possess a fire.”

One of the characteristics of a Sannyāsi (an ascetic) according to ancient rules, was not to possess a sacred fire—which was obligatory upon all other classes. When one became a Sannyasi, he had to renounce this primary obligation.

The author seems to say that the true characteristic of a Sannyāsi should be renouncing the fruit of action. His mere giving up of sacred sacrificial fires may be an outward sign—but is no index of the change of heart—which should be there before one becomes a Sannyāsi.

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥ २ ॥

“That which they call Renunciation, know that to be Yoga, no one who has not renounced Sankalpa (desire) becomes a Yogin ”. (2)

NOTE

These two stanzas re-iterate what has been clearly expounded in Chapter V, *viz.*, that theoretically speaking, a Jnāni (Sannyāsi) and a Karmi (*vide* Chapter III for definition) are both equal and that the goal reached by Karma-yoga is no other than the one reached by Jnāna.

आरुरुक्षोभुनेयोगं कमे कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

“For a Muni (Yogam Ārurukshu) Karma is said to be the means ; for that very same Muni (Yogārudh) tranquillity of mind is said to be the means.” (3)

NOTE

We have purposely left the two words “Yogam Ārurukshu ” and “Yogā-rudha ” untranslated for it is their literal translation which has been the cause of so much confusion. We shall, however, try to explain them and give their exact significance. The stanza, be it noted, is, as it were, an aphorism which digests and condenses nearly all that has been said in the famous passages of the Br. A. Upanishad, IV, 4, 22 and 23, translation of which has been given under stanza 29, Chapter V.

The subjective case of the verb "Vividishanti" of the passage of Br. A. Upanishad is "Jijnasu Vividishta") which corresponds to Yogam Ārurukshu of our stanza.

"Brāhmanās seek to know him by the study of the Veda, by sacrifices, by gifts, by penance, by fasting and he who knows him becomes a Muni." How "Vividishta" has become "Yogam Ārurukshu" will become evident from the following quotation from Shri-Bhāshya, IV, I, 1 (Vedānta Sūtras). "The meaning of scripture is fulfilled only by repeated acts of knowledge "On account of teaching," *i.e.*, because the teaching of scripture is conveyed by means of the term "knowing" which is synonymous with meditating (Dhyāna-Upāsana). That these terms are so synonymous appears from the fact that the verbs vid, upās, Dhyāi are in one and the same text used with reference to one and the same object of knowledge. A text begins, *e.g.*, "Let him meditate (upāsita) on mind as Brahman" and concludes "he who knows (veda) this, shines, warms, etc." (Chh. Upanishad, III, 18). In the same way the knowledge of Raikva is at first referred to by the term vid "He who knows (veda) what he knows is thus spoken of by me" and further on by the term "upāsa" "teach me the deity on which you meditate" (Chh. Up., IV, 1, 2). Similarly texts which have the same meaning as the text 'He who knows Brahman reaches the Highest, *viz.*, 'The self should be seen, be heard, be reflected on, be meditated upon (nididhyāsītavya) '—'Then he sees him 'meditating' (Dhyāyamāna) on him as without parts' (Mundaka Upanishad, III, 1, 8) and other texts use the verb Dhyāi to express the meaning of vid. Now Dhyāi means to think of something not in the

way of mere representation but in the way of continued representation. And Upāsa has the same meaning ; for we see it used in the sense of thinking with uninterrupted concentration of the mind on one object. We therefore conclude that as the verb vid is used interchangeably with Dhyāi and Upas the mental activity referred to in texts such as 'He knows Brahman' and the like is an oft-repeated continuous representation."

Our chapter, as the colophon shows, deals with Dhyāna-yoga or simply yoga (mental concentration and meditation). Therefore "Yogam Ārurukshu" in the above stanza is to be taken in the same sense as "Vividishta" above. The means indicated for such a one are "study of the vedas, sacrifices, gifts, penances, and fastings"—the great category of Karma as understood by the ancients which the author has indicated by using the generic word Karma for all of them. See also Note on Vijnāna, Chapter VII. Similarly in the 2nd half of the stanza, "Yogarudha" = "Evamvit" of IV, 4, 23, and thus only a Jnāni (*vide* note to Stanza 4 below) and the means indicated are "*after having become quiet* (shāmta), subdued (Dānta), for him satisfied (uprata), patient (Titikshu), and collected (Samāhita)" which our author has simply referred to by the word "Shama".

As we proceed with our study of this chapter, it will become clear, that a major portion of this chapter is entirely based on these two passages of the Bri. Ar. Upanishad which are simply paraphrased.

(b) *Muni*

"One who exclusively and persistently fixes his thoughts on the Brahman so as to attain to the mode of knowledge called meditation."

See Vedānta-Sūtras, IV, 4, 46-47 (Śrī-Bhāṣya).

(c) For a full exposition of the Br. A. Upanishad passages referred to above see Vedanta-Sutras, III, 4, 26, 27 *et seq.*

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।

सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥

“When one does not get attached either to the objects of senses or to works and when one renounces all Sankalpas (desires) he is then called a Yogā-Arudha.” (4)

NOTE

The author thus defines “Yoga-arudha” as one who possesses both the equipment and qualifications of a Karma-Yogin (first half of the stanza) and of a Jnāni (second half of the stanza). Therefore one who wishes to be a yogin (man of mental concentration and meditation) must first have theoretically speaking the equipment of a Karma-yogin and a Sannyāsin as explained in Chapters 3 and 4.

Broadly speaking a yogā-rūdhā, then, corresponds to a jnāni, *i.e.*, one who duly knows. Stanza 4, simply condenses in general terms what is set forth rather fully in the Upanishadic passage reproduced below :

“*Knowing this*, the people of old did not wish for offspring. What shall we do for offspring, they said, we who have this self and this world (of Brahman) and they having risen above the desire for sons, wealth and new worlds, wander about as mendicants. For desire for son is desire for wealth, and desire for wealth is desire for worlds. Both these are desires only.” (Bri.-Ar. Upanishad, IV, 4, 22.)

A yogā-rūḍha is thus one who has only knowledge, having knowledge, he is then to practise Sāma, Dama, etc., as laid down in Bri. Ar. Upanishad, IV, 4, 23, and when he has practised all these steps, he then becomes a yogin and not before. It was for this reason that the author defined yogā-rūḍha in this stanza. But ignoring his definition, the commentators have taken yogā-rūḍha in the sense of one who has become a perfect adept (yogin) which was far from the author's mind. A Yogam-Ārurukshu = a jijnāsu. A Yogā-Rudha = jnāni. When a jnāni practises Sāma, Dama, Uparati, Titiksha and Samadhi he then becomes entitled to be called a yogin.

See also Note on "Vijnana" at end of Chapter VII.

उद्धग्दात्मनाऽऽत्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

"One should uplift one's self through one's self, but should not cause one's self to sink down in ruin ; for one is indeed one's own friend and one is indeed one's own enemy." (5)

NOTE

See next stanza which explains this.

बन्धुरात्माऽऽत्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

"To him who has subjugated his self by his self, his self is a friend, but to him who has not restrained his self, his own self behaves inimically like an enemy." (6)

NOTE TO STANZAS 5 AND 6

(a) The two stanzas mean nothing more than this that by a course of mental and physical training, the self can attain to a state of bliss which is the prelude to the final deliverance and this is the chief characteristic of Yoga.

(b) See Dhammapada, verses 379-380.

379. "Rouse thy-self by thy-self, examine thyself by thyself, thus self-protected and attentive wilt thou live happily O Bhikshu."

380. "For self is the lord of self, self is the refuge of self, therefore curb thyself as the merchant curbs a noble horse."

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

"The Supreme self of one who has subjugated his self and who is tranquil, is collected in (conditions of) heat and cold and (of) pleasure and pain and similarly of honour and dishonour." (7)

NOTE

(a) "Who has subjugated his self" corresponds to the "Dānta" (subdued) of the Upanishadic passage referred to above.

(b) "Who is tranquil" corresponds to the "Shānta" (quiet) of the same passage.

(c) "Collected" or "concentrated" corresponds to the "collected" (Samāhitah) of the same passage.

(d) "In conditions of heat and cold" corresponds to the "Titikshu" (patient in suffering) of the same passage.

(e) "Paramātman." For this see Chapter XIII, stanza 22:

"The *supreme spirit* in this body is called onlooker, reflector, supporter, enjoyer, the great Lord and the *Supreme Self* (Paramātman) also."

(f) See also the following from Mrs. Rhys Davids' "Buddhist Psychology": "The proximate object of the higher life is described as Vinaya (discipline) Sanyama (restraint) attānam Dameti, Sameti, taming, harmonising one's self and guarding the gates of sense."

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८ ॥

"The Yogin *whose self is contented in knowledge* both higher and lower, who is absolutely changeless, and who has conquered the senses, and to whom a clod of earth, a stone and gold are all alike (in value), he is said to be truly the Yukta (Yogin)." (8)

NOTE

This is an adaptation of Mundaka, III, 2, 5 and 6.

"Samprāpyainamrishyo Jñānatriptah kritātmāno vitrāgaḥ, prashāntaḥ, Té sarvagam sarvataḥ prāpya dhira Yuktātmānaḥ sarvamevavishanti" (5) "Vedanta-vijnāna sunishchitārtha Sannyāsayogat Shuddhasattvah Té Brahmālokaḥ parāntakāle paramritat parimuchyanti sarvé" (6).

(5) "When they have reached him (the self) the sages become satisfied through Knowledge (Jñānatriptā); they are conscious of their self, their passions have

passed away, and they are tranquil. The wise having reached him who is omnipresent everywhere, devoted to the self (Yuktatmanah) enter into him wholly.

(6) "Having well ascertained the object of the knowledge (Vijnāna) of the Vedānta, and having purified their nature, by the Yoga of renunciation, all anchorites enjoying the highest immortality become free at the time of the great end (death) in the world of Brahma."

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

"He who is *equally disposed towards well-wishers, friends, enemies, and those who are indifferent, towards impartial persons, and to those who are objects of hatred, relations, virtuous and wicked persons* he is specially excellent." (9)

NOTE

See below stanzas 29, 30, 31.

योगी युञ्जीत सततमात्मानं रहसि स्थितिः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

"A Yogin resorting to a quiet and a solitary place and being all alone, should constantly apply himself to the (practice of yoga) *with his mind and self under control* without expectations and not accepting anything but that *which is absolutely necessary*. (Aparigraha)." (10)

NOTE

“Yunjita” is derived from the root “Yuj Samadhau” (in the sense of concentration) hence the translation “apply himself to the practice of Yoga”.

In order to practise this concentration one has to see that there may be no disturbance, hence the first requisite is stated to be the selection of a quiet place.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥

“Fixing his seat firmly in a pure place neither too high nor too low, spread over with cloth, deer-skin and the Kusa grass, and there seated on (that) seat, *making his mind one-pointed, with the workings of the mind and senses under control*, one should carry on (the practice of) Yoga for self-purification.”

(11 and 12)

NOTE

(a) “Fixing his seat . . . pure place.”

Conf. Svetāshvatara Upanishad, II, 10.

“Let him perform his exercises in a place, level, pure, free from pebbles, fire, dust, delightful by its sounds, its waters and borders, not painful to the eye, full of shelters and caves.”

“Āsanam” forms one of the Angās of Patanjali's Yoga Sūtras.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

प्रशान्तात्मा विगतभीर्ब्रह्मचारिन्निवृत्तः स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४ ॥

“ Holding his body, head, and neck erect (even) unshakeable and firm, looking at the tip of his nose, without looking about in (any) direction with a tranquil self, devoid of fear, observing well the vow of abstinence and celibacy and *restraining his mind, having Me in his mind*, looking upon Me as supreme, he should sit down engaged in Yoga.” (13 and 14)

NOTE

(a) “ Holding his body . . . erect.” Compare Śvetāshvatara Upanishad, II, 8.

“ If a wise man hold his body, with its three erect (chest, neck and head) and turn his *senses with the mind towards the heart*, he will then in the boat of Brahman cross all the torrents which cause *fear*.”

(b) “ Looking at the tip of his nose.” This is an illustration of “ Dhāraṇā ” of the systematised Yoga-Sutras, *vide* III, I, commentary by Vyāsa.

(c) “ With a tranquil self ” compare stanza 7 above.

(d) “ Devoid of fear.”

See stanza 28, Chapter V.

(e) “ Observing well the vow of the Brahmachārin.”

“ Brahmacharya ” is one of the factors of “ Yama ” laid down in the Yoga Sutras. See II, 30.

It was also inculcated by the Upanishads as a factor of Yoga.

See Chh. Upanishad, VIII, 4 and 5 Khandas. "And that world of Brahman belongs to these only who find it by 'abstinence' (Brahmacharya) for them there is freedom in the worlds." That it is one of the primary factors of Yoga is clear from Chh. Upanishad, VIII, 5 (the whole of it).

See also Prasna-Upanishad.

युञ्जन्नेव सदाऽऽत्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

"By applying himself constantly to the practice of Yoga the Yogin *with the well-controlled mind*, attains that tranquillity which culminates in Nirvāna—which is established in Me." (15)

NOTE

"Nirvāna" see notes to stanza 72, Chapter II. According to the Buddhists "meditation is the up-soaring of the mind which rises from ecstasy to ecstasy until it attains not some sphere where it can live *in bliss* but a state which is in itself satisfying and all-comprising". Our author differs from them. He says that Nirvāna by itself is nothing except that it be union with the Lord. (See Introduction as well.)

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।

न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

"O Arjuna, Yoga is not (possible) to the person who eats too much, nor to him who does not eat at all, nor to him who is addicted to too much sleep, not surely to him who is ever awake." (16)

NOTE

“Nor to him who does not eat at all.” Here the author controverts “Anāshken” of the Bri. Ar. Upanishad, IV, 4, 22. *

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

“Yoga destroys all pain for him whose food and mode of livelihood are properly regulated, whose activity in all works is properly regulated, whose sleeping and walking are properly regulated.” (17)

NOTE

Buddhism has similar injunctions *vide* Dhammapada, Stanza 8. See also Majjhima Nikaya (1, 272 *et seq*). “The Ideal Recluse.” Extract attached herewith.

“What is ahead of you?—You must train yourselves (272) in deed—in word—in thought—and in mode of livelihood—to be pure and frank and open, without flaw and without reserve, yet not so as to be puffed up and to run down others. It may be that, feeling yourselves to be thus trained, as well as conscientious and scrupulous, you may rest content in the idea that each successive stage (273) is enough, that you have done enough . . . Something still ahead.

What is ahead? You must train yourselves to guard the portals of the senses. When with the eye you see a visible shape, you must resolve not to be taken with its detailed marks and signs, since, uncontrolled, the eye might lead to appetite and distress, and to evil and wrong states of consciousness; your resolve will be to control the sense of

sight, to keep watch and ward over it, and to bring the eye under control . . . And similarly with all the other senses . . . It may be that, with each fresh achievement in turn, you may rest content in the idea that each successive stage is enough, that you have done enough, . . . Something still ahead.

What is ahead?—You must train yourselves to moderation in food, *taking food* with deliberate purposefulness, not for pleasure or delight, not for ostentation or display, but only to the extent required to support and maintain the body, to shield it from hurt, and to foster the higher life—with the resolve on your part to destroy the old feelings and not to allow any new feelings to arise, to the end that the blameless lot may be yours and well-being. It may be that—feeling you are conscientious and scrupulous, pure in deed, word, thought and mode of livelihood, and moderate in food—you may rest content in the idea that this is enough, that you have done enough . . . Something still ahead.

What is ahead?—You must train yourselves to vigilance. Purge your hearts of besetting states of consciousness—by day as you either pace to and fro or are seated—in the first watch of the night (274) as you either pace to and fro or are seated;—in the middle watch of the night as you lie couched lion-like on your right side, foot resting on foot, mindful and self-possessed, with your thoughts set on the appointed time to get up; or, again, during, the last watch of the night when you have risen and either pace to and fro or are seated. It may be that—feeling you are conscientious and scrupulous, pure in deed, word, thought, and mode of livelihood, moderate in food, and resolute in vigilance—you may rest content

in the idea that this is enough that you have done enough . . . Something still ahead.

What is ahead ?—You must train yourselves to be mindful and self-possessed,—in going out or coming back, in looking ahead or around you, in stretching out your arm or in drawing it back, in wearing your robes or carrying your bowls, in eating or drinking, in chewing or savouring, in attending to nature's wants, in walking or standing or sitting, asleep or awake, in speech or in silence. It may be that—feeling you are conscientious and scrupulous, pure in deed, word, thought, and mode of livelihood, moderate in food, resolute in vigilance, and also mindful and alert—you may rest content in the idea that this is enough, that you have done enough, that you have realised the recluse's ideal, and that you have nothing still ahead of you to accomplish. But I say unto you, and rejoin, that, in your quest for recluse-ship, you must not fall short of the recluse's ideal, while there is something still ahead.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

“When the well-controlled mind abides in the Self alone, then one becoming free from desire in relation to all objects of desire, is called a man of Yoga.”

(18)

NOTE

Compare Br. A. Upanishad, IV, 4, 23, quoted in full under stanza 29, Chapter V.

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

“As a lamp-flame standing in a windless place does not shake, that is declared to be the parallel for a Yogin *who has his mind under his control* and who is engaged in practising Yoga-abstraction.” (19)

यतोपरमते चित्तं निरुद्धं योगमेवया ।

यत्र चैवाऽऽत्मनाऽऽत्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥

“That, wherein the mind (*fully and completely*) *restrained* by the practice of Yoga, *ceases to operate*, and wherein one further becomes delighted indeed by seeing the self, through the self in (one's) self.” (20)

NOTE

(a) *Nirudham*. According to Yoga-Sutras: “There is another kind of Chitta, as with all ordinary people, in which concentration is only possible for a time—the mind remaining steady on one thing for a short time, leaves that off and clings to another and so on.

This is called the *Vikshipta* (unsteady) stage of mind. As distinguished from these there is an advanced stage of Chitta in which it can concentrate steadily on an object for a long time. This is the *ekāgrā* stage (see stanza 12 above). There is a still further advanced stage in which the Chitta processes are absolutely stopped. This happens immediately before *Mukti* and is called the ‘*Nirudha*’ (cessation) stage of Chitta.

The purpose of Yoga is to achieve the conditions of the last two stages of Chitta ”.

(b) “Ceases to operate” (*upramtē*). Compare Br. A. Upanishad, IV, 4, 23, where “*uprati*” (complete withdrawal) or (cessation) is laid down as one of the means before complete concentration is attained.

मुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥

“That, wherein (one) experiences that infinite happiness, which is supersensuous and yet comprehensible by the intellect, and staying wherein one does not move away from the truth.” (21)

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्स्थितो न दुःखेन गुरुणाऽपि विचाल्यते ॥ २२ ॥

“Acquiring which, one does not consider any other acquisition superior to it, and on being established in which, one is not shaken off even by great misery.” (22)

NOTE

Again see Br. A. Up., IV, 4, 23. This is a paraphrase of Samarāt used therein.

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २३ ॥

“Know that goes by the name of Yoga in which there is severance from all connection with pain, that Yoga should be practised with determination *with a mind devoid of despondency.*” (23)

सङ्कल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥

शनैःशनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५ ॥

“ Giving up all desires born of Sankalpas in their entirety and controlling the whole group of senses on all sides by means of the *Manas* only, one should by slow steps *stop the outward working of the mind* with a determined will coupled with courage, and *fixing the mind upon the self*, he should not think of any thing whatsoever.” (24 and 25)

NOTE

See Br. A. Upanishad, IV, 4, 22 and 23.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

“ Whithersoever the *Manas* (which is) flitting and unsteady moves out, having restrained it from thithersoever one should bring it under control within his self.” (26)

NOTE

Compare Br. A. Upanishad, IV, 4, 22 and 23.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥

“ Indeed, there comes supreme happiness to a Yogin with a tranquillised mind, whose *Rajas* (passion) has allayed, who has become Brahman and who is free from sin.” (27)

NOTE

See Br. A. Upanishad, IV, 4, 22 and 23.

(a) “ tranquillised mind ” see note (b), stanza 7 above.

(b) “whose rajas has allayed” = Viraja of the Upanishad.

(c) “who has become Brahman” = “Brahma Bhavati” of the Upanishad.

(d) “free from sin” = Vipāpa of the Upanishad.

युञ्जन्नेवं सदाऽऽत्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

“The Yogin who is free from sin who constantly thus practises Yoga, easily enjoys the infinite bliss contact with Brahman.” (28)

NOTE

See notes to stanza 27.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

“He who has devoted his self to Yoga, who looks alike upon all, sees his self as existing in all beings and all beings in the self.” (29)

NOTE

See Br. Ar. Upanishad, IV, 4, 22 and 23.

“Ātmani eva Ātmānam Pashyati, Sarvam ātmānam Pashayati.”

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

“He who sees Me everywhere and also sees all in Me, to him I am never lost and he also is not lost to Me.” (30)

NOTE

See note to stanza 29.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

“He who having established in oneness worships me in devotion as existing in all beings, that Yogin, lives in Me under whatsoever circumstances he may be living.” (31)

NOTE

See notes to stanzas 29, 30.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

“O Arjuna, he is considered to be the highest Yogin who looks at the happiness or it may be the misery, of all beings with equality and in similarity with himself.” (32)

NOTE

See note to stanza 31.

अर्जुन उवाच ।

योऽयं योगस्त्वया प्रोक्तः माम्धेन मधुसूदन ।

एतस्याहं न पश्यामि चञ्चलत्वास्थितिं स्थिराम् ॥ ३३ ॥

Arjuna said :

“O Madhusudana, this Yoga which you have declared as consisting of equality I, owing to fickleness, cannot see its sustained stability.” (33)

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।

तस्याऽहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

“O Krishna, Manas is assuredly restless, harrassing, strong and unwavering and unyielding, I consider its repression (to be) very very difficult as that of the wind.” (34)

श्रीभगवानुवाच ।

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यामेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥

Shri Bhagawan said :

“O you of mighty arms undoubtedly, the mind (is) hard to restrain, and is restless and inconstant ; O son of Kunti, it is brought under control by constant practice of meditation and by desirelessness.” (35)

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ३६ ॥

“It is my opinion that Yoga is difficult to be attained by a person who cannot restrain his self ; it is, however, possible to be attained through (suitable and proper) means by one who strives for it and who has his self under control.” (36)

NOTE TO STANZAS 27—28

The Upanishadic passages relied upon by the author said that when one had become

“Shānta ” (calm in mind),

“Dānta ” (subdued in senses),

“ Uparata ” (satisfied),
 “ Titikshu ” (patient),
 and “ Samāhita ” (collected),

one saw self in self and saw all as self and then one became Brahman “ free from evil, free from doubt, free from spots, etc.” The sequence was that after withdrawing oneself from the world, one became free from evil, free from doubt and then when one, saw all in self and self in all—then one attained the Brahmisthiti or one became Brahman.

The Highest impersonal Imperishable Brahman was the ultimate and one reached that condition after one had begun to see self in all and all in self.

The Gita, however, in full keeping with its doctrines of Purushottama and Bhakti—which it inculcates with all the emphasis it can command—rather modifies the view-point of the Upanishad.

One first becomes Brahman and then begins to see all in self and self in all (*vide* stanza 27 and stanza 29). The author then describes this action as worship in devotion and stanza 31 sums it up by saying: “ He who having established in one-ness worships me in devotion as existing in all beings—lives in Me.” First get concentrated in Self (Brahman) and then in Me. This vision can only come when one perceives “ that the Self in him and the self in others are One Being, and that this self is something higher than the Ego—an infinite, an impersonal, a universal existence, in whom all move, and have their being; when he perceives that all the cosmic gods to whom he offers his sacrifice are forms of one Infinite Godhead and when again leaving all his limited and limiting conceptions of that one Godhead, he perceives Him to be the Supreme and ineffable Deity

who is at once the finite and the Infinite the one self and the many beyond Nature—though manifesting himself in Nature—beyond Limitation by qualities though formulating the power of His being through Infinite quality. This is the Purushottama, the Supreme Divine God in whom the personal and the Impersonal the one self and the many existences Being and Becoming—the world Action and the supra cosmic peace Pravritti and Nivritti meet and are united.”

अर्जुन उवाच ।

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७ ॥

Arjuna said :

“ One whose efforts had got slackened, one whose mind had been shaken off Yoga, what state does (such a man) O Krishna, though full of faith, but not attaining the consummation of Yoga, go to (after death).”

(37)

NOTE

Compare the following from Majjhima Nikaya, III, 197 f.

“ Have you three, Anuruddha, leading this life, zealous, ardent and strenuous, experienced supernormal states, extraordinary Ariyan knowledge and insight, happiness ?

“ We have perceived, lord, both an aura and a vision of forms. But lately these have all vanished and we do not attain to the after-image !

“ But this is what you three must attain to. I too, indeed, before I became wholly enlightened and

Buddha, perceived both aura and vision of forms. And then in my case too they vanished. So I pondered over the cause of this and discerned that concentration had left me, and hence the vision. Also *that my concentration had been dispersed through access of doubt, then by want of attention, then by sloth and torpor, then by dread, then by elation, then by slackness, then by trying too much, then by sluggishness of effort, then by longing, then by awareness of differences.* And to me continuing zealous, ardent and strenuous, came perception of aura and vision of forms. But they soon vanished again, because I contemplated the forms too closely . . . Then I beheld the aura, but not the forms . . . then the forms, not the aura . . . then I beheld the one as immense, the others as small, and inversely. Finally, I judged that my shortcomings in concentration were varieties of vitiated consciousness, and that, these being all got rid of, I would practise threefold concentration, to wit, applying attention and sustaining it, sustaining attention without applying it afresh, and concentration without attention in either way. And I concentrated with rapture, and without it, with delight, and with indifference. And then in me, with concentration so practised, lo! there arose the knowledge and the insight that my emancipation was sure, that this was my last life, that now there was no more rebecoming."

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८ ॥

"Might he, fallen from both, not go to ruin like a broken cloud, he being not firmly established in the path of Brahman being deluded (as he was)." (38)

NOTE

Stanzas 37 and 38.

(a) "Shraddhayopeta." (Full of confidence, Faith.)

"Shraddha" (Faith, confidence, trust) is one of the essentials in all paths.

Vide Chapter II, stanza 40 and notes (Buddhi-Yoga).

Chapter III, stanza 31 (Karma-Yoga).

Chapter IV, stanza 38 (Jnana-Karma-Sannyas).

Chapter VI (present chapter stanza 47).

This cardinal principle of all spiritual training and advancement is emphasised here in this S'loka.

(b) "Like a broken cloud" see Rabindra Nath's Gitanjali, where a similar simile is used probably based on this stanza.

(c) "Fallen from both," *i.e.*, he neither achieved anything here in this world nor would he achieve in the next world.

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ३९ ॥

"O Krishna, be pleased to entirely destroy this doubt of mine; surely other than you, no remover of this doubt is available." (39)

श्रीभगवानुवाच ।

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याणकृत्कश्चिद्गुर्गतिं तात गच्छति ॥ ४० ॥

Shri Bhagawan said :

"O Arjuna, ruin will not befall him either here or there (in the next world), O dear one, surely no-

one who does good things or actions will go to perdition.” (40)

NOTE

This assurance is evidently based on Chhandogyo-panishad, Prapathaka, III, 14, Khanda 1.

अथ खलु क्रतुमयः पुरुषो यथा क्रतरस्मिंलोके पुरुषो ।
भवति तथेतः प्रेत्य भवति सक्रतुं कुर्वति ॥

“Now Man is certainly a creature of will. According to what his will is in this world, so will he be when he has departed this life. Let him have this will and belief.”

See also Brihadāranyaka Upanishad, IV, 4, 5-7.

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥
अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥

“He that had been shaken off from Yoga having first obtained the world of those who had done good and meritorious deeds and living there for many years, will then be born into the family of pure and glorious persons, or will be born in the family of other wise yogins ; that birth which is of this kind is indeed very difficult to be obtained in this world.” (41 and 42)

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

“ There, he recovers contact with Buddhi which belonged to him in his former life ; O Kurunandana, then again he tries for the attainment of success in Yoga.” (43)

पूर्वाभ्यामेन तेनैव हियने ह्यवशोऽपि सः ।

जिज्ञामुरपि योगस्य शब्दब्रह्मातिवर्तने ॥ ४४ ॥

“ By the self-same former practice, he is led on, having no choice in the matter ; an aspirant of Yoga (such as he) transcends the Shabda-Brahman.” (44)

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

“ But the Yogin working with earnest endeavour free from impurities, attains success after many births and then reaches the supreme goal.” (45)

NOTES TO STANZAS 41—45

(a) *These stanzas are mainly founded on Chhândogyopanishad, Prâpâthaka, III, 13 Khanda. See Appendix.*

(b) “ Avashah ” = having no choice.

Conf. the same word used in Chapter III, stanza 5, notes.

(c) “ Shabda-Brahman.”

Te'ang following Shankara translates “ Shabda-Brahman ” by “ (Fruits of Action laid down in the) divine word,” *i.e.*, Vedas apparently thinking that the Shabda-Brahman is the Brahman which consists of words hence the Vedas.

But it may be permissible to state that this meaning is quite out of place in the stanza where the word occurs.

The author is dealing with a Yogin who has got, as it were, the momentum of the past-life Karmas which were undoubtedly the very best and which would have made him achieve the end but for circumstances which came in the way and retarded his progress. Having the force of his previous birth Karmas and by virtue of his superb effort he had made in that birth, he was, as it were, to proceed from the very point at which his progress had unavoidably come to a stop.

The author means to say that the aspirant who was "full of faith" and who had practically made much progress already would transcend the preliminary stage of Shabda-Brahman Dhyāna (Meditation on the word OM) and will be ready for the next stage alluded to in the next stanza.

That "Shabda-Brahman" means a particular meditation on "OM" is evident from the Gita itself. See Chapter VIII, stanzas 12 and 13.

Compare also Maitrayana-Brahmana Upanishad, VI, 22, 22. "Thus it has been said elsewhere. Two Brahman have to be meditated on, the word (Shabda) and the non-word (Nisshebda)." By the word alone is the non-word revealed. Now there is the word Om. Moving upward by it he arrives at absorption in the non-word. This is the way, this is the immortal, this is union, and this is bliss. And as the spider moving upward by the thread, gains free space—thus also he who meditates moving upward by the syllable Om, gains independence. Others teachers of the word (in Brahman) think otherwise. They listen to the sound of the ether within the heart while they stop the ears with the thumbs . . . Having passed beyond this variously apprehended sound, and having settled

in the supreme, soundless unmanifested Brahman they become undistinguished and undistinguishable as various flavours of the flowers are lost in the taste of honey. And thus it is said :

“Two Brahman are to be known, the sound-Brahman and the Highest Brahman. He who is perfect in the sound Brahman attains the highest Brahman.”

In this connection, it would also be interesting to refer to the Shaktika doctrine “Prakriti comes into contact with the form of Shiva called Prakasha or Light, and then solidifying into a drop (Bindu) or germ which divides. At some point in this process arise Nada and Shabda-Brahman (the sound Brahman) which manifests itself in various energies and assumes in the human body the form of the mysterious coiled force called Kundalini.”

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥

“The Yogin is considered superior to the performers of penances, and is also considered superior to a man of knowledge ; the Yogin is superior to Karmis ; therefore, O Arjuna, do you become a Yogin.”

(46)

NOTE

This is plain enough. Theoretically speaking, a Yogin, a Jnāni and a Karmi were equal as their qualifications and equipment were equal *vide* stanzas 1, 2, and 4 above.

A Yogin now becomes superior as he has been described to be one who had adopted practical means

to achieve the ideal. He combined theory and practice and was thus "considered" to be superior. One may differ from the opinion. The difference in opinion does not matter much to the author. He has stated what he thinks in the matter.

योगिनामपि सर्वेषां मद्गतेनान्तर्गतमना ।

श्रद्धावान्मज्जते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

"Even among all the yogins, he who being full of Faith, is devoted to me, with his inmost self intent on Me, he is deemed by me to be the most devoted." (47)

Thus in the glorious Upanishads of the Bhagawad Gita, the science of the Eternal, the scripture of Yoga, in the dialogue between Shri Krishna and Arjuna, the sixth discourse, entitled :

THE YOGA OF SELF-SUBDUAL

APPENDIX

CHHANDOGYOPANISHAD, III, 13

1. "For that heart there are five gates belonging to the Devas (the senses). The eastern gate is the Prana (up-breathing), that is the eye, that is Āditya (the sun). Let a man meditate on that as *brightness*

(glory of countenance) and *health*. He who knows this, becomes *bright and healthy*.

2. The southern gate is the Vyāna (back-breathing), that is the ear, that is the moon. Let a man meditate on that as happiness (*Shri*) and *fame* (*gashas*). He who knows this, becomes *happy and famous*.

3. The western gate is the Apāna (down-breathing), that is speech, that is Agni (fire). Let a man meditate on that as glory of countenance and health. He who knows this, becomes *glorious and healthy*.

4. The northern gate is the Samāna (on-breathing), that is mind, that is Parjanya (rain). Let a man meditate on that as *celebrity and beauty*. He who knows this, becomes celebrated and beautiful.

5. The upper gate is the Udāna (out-breathing), that is air, that is ether. Let a man meditate on that as *strength and greatness*. He who knows this, becomes *strong and great*.

6. These are the five men of Brahman, the door-keepers of the Svarga world, *in his family* (*Kula*) *a strong son is born*. He who thus knows these five men of Brahman, as the door-keepers of the Svarga world, enters himself the Svarga world.

7. Now that light which shines above this heaven, higher than all, higher than everything, in the highest world, beyond which there are no other worlds, that is the same light which is within man. And of this we have this visible proof.

8. Namely, when we thus perceive by touch the warmth here in the body. And of it we have this audible proof: Namely, when we thus, after stopping our ears, listen to what is like the roling of a carriage, or the bellowing of an ox, or the sound of a burning fire (within the ears). Let a man meditate

on this as the (Brahman) which is seen and heard. He who knows this, becomes conspicuous and celebrated, yea, he becomes celebrated."

NOTE

A remarkable fact has also come to notice from the study we have made of this chapter.

The Upanishad (Br. A. Upanishad, IV, 4. 22 and 23) relied upon by the author did not mention "Nirvāna" at all. All it said was that when one had become *shānta* (calm), *Danta* (subdued), *uparata* (satisfied), *Titikshu* (patient), and *Samahita* (collected), one saw self in self and saw all as self and then one became Brahman. The Gita, however, though it is based on those passages of the Upanishad referred to above, introduces the word "Nirvāna" in stanza 15.

Not only this but it is stated that the Nirvāna which is attained is grounded in Brahman as Shri Krishna is speaking there as such. One attains, the author says, *Brahma-Nirvāna*, which was spoken of in Chapter II, stanza 72. This mention of Nirvāna rooted in Brahman was very significant. The author was thus in his own inimitable way making good his difference with the school of thought which had brought "Nirvāna" into prominence as the result of meditation. And that school of thought was undoubtedly Buddhism whose mental and moral discipline and culture led ultimately to "Nirvāna."

(See note at end of Chapter II.)

The author said as it were to the world that the much talked of Nirvāna of the Buddhists was nothing new, the steps *Sama* and *Dama*, etc., which the Buddhists followed were already provided in the Upanishad and the result may well be called "Nirvāna"

or any other name. It did not make any difference. Buddhism thus did not bring anything new into the world.

“Such is the Greatness of it, Greater than it is the Purusha, One foot of it are all the beings, Three feet of it are the Immortal in Heaven.”

Rig Veda. X, 90 (Purusha-Sukta)

CHAPTER VII

श्रीभगवानुवाच ।

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥

Shri Bhagawan said :

“O Pārtha, with your mind attached to Me, practising Yoga, leaning on Me alone, hear that entirely by which you will undoubtedly know me. (1)

NOTE

Stanza 47, Chapter VI, laid down that the Brahman as represented by Shri Krishna was to be meditated upon and worshipped. What, then, is Brahman and how is It to be known ?

Chapter VII supplies the answer, *i.e.*, that the Brahman is the Great Avyaktam (unmanifest). See stanzas 24—26.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥

“I am going to tell you fully this ‘Jnāna’ with ‘Vijnāna’ knowing which, nothing else is left to be known in this world.” (2)

NOTE

(a) Jñāna. See note at the end of Chapter IV.

(b) Vijñāna. See note at the end of this Chapter.

(c) Conf. Mundaka, I, 1, 3 and 4.

3. "S'aunaka"—the great house-holder approached Angiras respectfully and asked :

"Sir, what is that through which, if it is known, everything else becomes known."

4. "Two kinds of knowledge must be known—this is what all who know Brahman tell us, the higher (Parā) and the lower (Aparā) knowledge."

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥

"Amongst thousands of men, only few strive for attaining the end, only some from amongst these who strive and succeed, know Me as I am." (3)

NOTE

Compare Mundaka, III, 2, 4, "Nor is that self to be gained by one who is destitute of strength, or without earnestness or without right meditation. But if a wise man *strives* after it by those means (by strength, earnestness, and right meditation) then his self enters the home of Brahman."

भूमिरापोऽनलो वायुः खं मनो बुद्धिश्च च ।

अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥

"Earth, water, fire, air, Ākāsha (ether or space) Manas (mind) also Buddhi (intellect), Egoism, thus is my Prakriti divided eightfold." (4)

NOTE

Conf. Mundaka, II, 1, 3, " From Him (when entering on creation) is born breath, mind, and all organs of sense Ākasha, air, light, water, and the earth—the support of all."

अपेग्यमितस्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥

" This is my lower Prakriti. Know that, other than this, there is another Prakriti of mine which is higher, O you of Mighty arms, which has become Jiva (individual soul) by which this world is upheld." (5)

NOTE

(a) Conf. Taitt. Upanishad, 2, 1, " From that Self (Brahman) sprang Ākasha, from Ākasha, air, from air, fire, from fire, water, from water, earth, from earth, herbs, from herbs, food, from food, seed, from seed *Man*."

(b) " Parā " and " Aparā " used for Prakriti appear to be suggestions from Mundaka, 1, 1 (3 and 4) (for which see stanza 2).

(c) In these two stanzas (4 and 5), the author again gives expression to the difference he makes with Sāṁkhya Philosophy.

According to Sāṁkhyās (*vide* notes to stanza 26, Chapter II, and notes to stanza 6, Chapter IV).

Purusha and Prakriti are two separate entities in eternal antithesis to each other. Purushas are innumerable. Prakriti is only one. There are according to Sāṁkhyās 25 Tattwas. They are: (1) Purusha, (2) Prakriti, (3) Buddhi (Mahat), (4) Ahankāra (personality) (5 to 9) the five Organs of sense, (10 to 14) the

five Organs of Action. (15) Manas, (16 to 20) the five Tanmatras (Potentials) (21 to 25) the five Mahābhūtas.

Our author does not believe in the separate and independent existence of Purusha and Prakriti. So these are eliminated from the enumeration. He regards them both as Prakriti (the nature) of the Lord, one he terms the lower, the other he terms the higher. And no wonder that he makes this fundamental difference with the unorthodox Samkhya because the Upanishads which are his greater authority do not affirm any independent existence of sentient and non-sentient beings.

According to them "That Omniscient, Omnipotent Cause—from which proceed the origin, subsistence, and dissolution of this world—which world is differentiated by names and forms, contains many agents and enjoyers, is the abode of the fruits of actions—these fruits having their definite places and causes, and the nature of whose arrangements cannot even be conceived by the mind—that cause is Brahman".

See the celebrated passage of the Tait. Upanishad, III, 1.

"Bhrigu Varuni went to his father saying, 'Sir, Teach me Brahman,' etc., up to 'That from whence these beings are born, that by which, when born, they live, that into which they enter at their death. Try to know that. That is Brahman'."

See also Vedānta-sūtras, I, 1, 2.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

"Know that, all these things are produced from them, I am the origin and dissolution of the whole universe."

(6)

NOTE

For the first half of the stanza see Chapter XIII, 26, for the second half see notes under S. 5.

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

“There is nothing else whatsoever, O Dhananjaya, beyond and over or above me. All this is woven on me, like numbers of pearls upon a thread.” (7)

NOTE

(a) “There is nothing . . . me.”

See Kathopanishad quoted under stanza 42, Chapter III.

Conf. Svetasvatara Upanishad, III, 9.

“Yasmat param naparamāsti kinchit.”

“This whole universe is filled by this person (Purusha) to whom there is nothing superior, etc.”

(b) “All this . . . thread.”

Conf. (1) Mundakopanishad, II, 2, 5. —(In Him, the heaven, the earth, and the sky are *woven*, the mind also with all the senses. Know Him alone as the self.)

(2) Brihad-Aranyakopanishad, III, 8, 3-11.

11. “That Brahman, O Gargi, is unseen, but seeing, unheard but hearing, unperceived but perceiving, unknown but knowing. There is nothing that sees but it, nothing that hears but it . . .

“In that Akshara then, O Gargi—the Akasha is woven like warp and woof.”

Also Br. A., III, 7, 1, “He, O Kapya, who knows that *Thread* and Him who pulls it or rules within, he knows Brahman.”

रसोऽहमप्सु कौन्तेय प्रभाऽस्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

“I am the taste in waters, O son of Kunti, I am the light of the sun and the moon, I am pranava (Om) in all the Vedas, the sound (in Ākāsha), the capacity to act in men.” (8)

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥

“I am the pure smell in the earth, the power to burn in the fire. I am life in all beings and penance in those who perform penance.” (9)

NOTE

“Penance in those, who perform penance.” See Mundaka, II, 1, 10.

“The person (Purusha) is all this sacrifice-Penance, etc).”

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥

“Know me, O son of Pritha, to be the eternal seed of all beings; I am the intellect of persons endowed with intellect and I am the refulgence of the refulgent ones.” (10)

NOTE

See the famous “Anteryamin” Brahman of Bri. A. Upanishad, III, 7, 1. See Appendix.

बलं बलवतामस्मि कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

“ Of the strong I am the strength, devoid of Kāma (desire-lust) and Rāga (attachment) and O Bull among the Bharatas, I am among beings the Kāma (desire) (unopposed to virtue).” (11)

NOTE TO STANZAS 7-11

In stanzas 4 and 5 (*vide* notes) the author has shown that he does not accept Sāṃkhya Prakṛiti as the cause of the universe. According to Sāṃkhya the 5 Mahabhūtas evolved out of the Tamasika vikāras of Ahankāra which they call Tanmātras. They are :

(1) Sound, (2) touch, (3) colour, (4) taste, (5) smell.

Das Gupta in his History of Indian Philosophy gives the following account of them :

“ Of the tanmātras the śabda or akāśa tanmātra (the sound-potential) is first generated directly from the bhūtādi. Next comes the sparsa or the vāyu tanmātra (touch-potential) which is generated by the union of a unit of tamas from bhūtādi with the akāśa tanmātra. The rupa-tanmātra (colour-potential) is generated similarly by the accretion of a unit of tamas from bhūtādi; the rasa tanmātra (taste-potential) or the ap-tanmātra is also similarly formed. This ap-tanmātra again by its union with a unit of tamas from bhūtādi produces the gandha-tanmātra (smell-potential) or the kṣiti tanmātra. The difference of tanmātras or infra-atomic units and atoms (paramanu) is this, that the tanmātras have only the potential power of affecting our senses, which must be grouped and regrouped in a particular form to constitute a new existence as atoms before they can have the power of affecting our senses. It is important in this connection to point out that the classification of all gross objects as kṣiti Earth, āp

Water, tejas Fire, marut Air, and vyomans Ākash is not based upon a chemical analysis, but from the points of view of the five senses through which knowledge of them could be brought home to us. Each of our senses can only apprehend a particular quality and thus five different ultimate substances are said to exist corresponding to the five qualities which may be grasped by the five senses. In accordance with the existence of these five elements, the existence of the five potential states or tanmātras was also conceived to exist as the ground of the five gross forms."

They are subtle matter.

In Kathopanishad, I, 3, 15, it is said :

"He who has perceived that which is *without sound, without touch, without form, without decay—without taste, eternal, without smell, without beginning, without end, beyond the Mahat and unchangeable, is freed from the chains of death.*"

Thus the Brahman is beyond or without these Tanmātras and the Sāṅkhya has shown us that they are subtle matter.

How then does our author make Shri Krishna say in S. 8. "I am the taste in waters," "I am the sound in the Ākāsha". "I am the pure smell in the earth." The reply is afforded by Chapter III, 14, of the Chhandogyopanishad, which treats of the much renowned Sandīya Vidya. (See Appendix.)

The Brahman who is to be meditated upon is described in (2) as the Intelligent "from whom all sweet odours and tastes proceed". Hence our author has said "I am the taste in the waters, I am the pure smell in the earth." He therefore disagrees with the Sāṅkhyas and does not look upon these subtle potentials as material though he adopts the Sāṅkhya ideas

associating Śabda with Akāsha, taste with waters, etc., smell with earth, etc. That the author was utilising this chapter of the Chhandogyopanishad is also evident from the following considerations.

“Bharupa” (whose Form is light) has become in our stanza “I am Pra-Bhā (light) (of the Sun and the Moon)” “Ākāśhatma” of the Upanishad corresponds to “I am the sound in Ākāsha”.

“Sarvakarma” of the Upanishad corresponds to our “I am the capacity for work among men”.

“Sarvakāma” and “Satya-Sankalapa” of the Upanishad have been transformed into “I am among beings” Kāma unopposed to virtue.

In stanza 10 the author appears to have utilised the famous “Antaryamin” Brahman of the Bri. Ar. Upanishad which see.

The cryptic phraseology of the Upanishads was thus transformed poetically to affirm the Upanishadic truths in opposition to the Sainkhya theory.

To sum up.

(1) The five Mahabhutas cannot therefore be said to have been born from Prakriti ;

(2) Nor have the Tanmatras any independent existence from which the Mahābhutās may have sprung up.

ये चैव सात्त्विका भावा गजसास्तामसाश्च ये ।

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥

“And all things which have the attributes of Sattva, Rajas and Tamas, know that they are indeed from me ; I am not in them but they are in Me.”

(12)

NOTE

(a) We have seen (see note to stanza 11 above) that according to Sāṃkhya Philosophy Tanmātras are the Tāmasika vikārās of Ahankāra ; the five cognitive senses of vision, touch, smell, taste and hearing together with mind and the five conative senses of speech, handling, foot-movement the ejective sense and the generative sense are according to the same philosophy Sāttvika Vikārās of Ahankāra. But our author has shown that they all spring from the Brahman. Hence the present stanza.

(b) " I am not in them but they are in Me." Thus unmanifest Avyakta.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

" All this universe deluded by these things made up of these three qualities (Guṇas) does not know Me, who am beyond them and inexhaustible." (13)

NOTE

" Who am beyond them and inexhaustible." Thus unmanifest, Avyakta.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥

" This divine Māyā of mine composed of Guṇas is certainly difficult to transcend ; those who approach me, they alone swim across this Māyā." (14)

NOTE

(a) " Māyā." See Chapter IV, stanza 6, notes.

(b) " Those who approach me ? "

As to who are those who approach Him see stanza 19 below which states that only a man of true knowledge can approach him.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययाऽपहृतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

“ Base men, doers of evil deeds, who are deluded, who are deprived of their knowledge by this Mâyā, and who incline to an Asura state of mind, do not resort to me.” (15)

NOTE

This stanza is evidently an adaptation from Ishopanishad, 3, which translated runs :

“ There are the worlds of the *Asuras* covered with blind darkness. Those who have destroyed their self go after death to those worlds.”

“ Those who have destroyed their self ” (Ātmahanojanah) of the Upanishad: Base men, Doers of evil deeds. Deluded. Deprived of knowledge by Maya.

“ The Lokas covered over with darkness ” = Naraka (Hell) of stanzas 16, 19 and 20 of Chapter XVI which treats of Asuri and Daivi Prakriti.

The word “ Asura ” has been detached from the “ Lokas ” and has been added to Prakriti.

In contrast to men of knowledge, men of Asuri Prakriti do not worship or meditate on the Brahman.

The author has thus stated these two extremes, men of knowledge and Asuras. But does the whole of Humanity consist of only these two classes ? The next stanza gives the reply.

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

“ Arjuna, four classes of men, doers of good deeds, devote themselves to Me ; O Best of Bhāratas, one who is distressed, one who is an aspirant after knowledge, one who seeks wealth, and one who is possessed of knowledge.” (16)

NOTE

(a) See note on Vijnāna at the end of this Chapter.

(b) This evidently refers to the 4 well-known aims of human endeavour.

- (1) Dharma,
- (2) Artha,
- (3) Kāma,
- (4) Moksha.

(1) “ One who is distressed,” *viz.*, who pursues Kāma, Kamakāmi.

(2) “ One who seeks wealth ” refers to one who pursues Artha (wealth).

(3) “ One who is an aspirant after knowledge ” corresponds to one who follows Dharma. See Definition of Dharma by Manu: Manu, VI, 92. “ Contentment, forgiveness, self-control, abstention from unrighteously appropriating anything, purification, coercion of the organs, wisdom, knowledge (of the supreme soul) truthfulness, and abstention from anger form the tenfold Dharma.”

(4) “ One who is possessed of knowledge ” corresponds to one who follows the path of Freedom.

(c) If we may classify them according to Guṇa theory of the Sāṃkhya. “ The distressed ” will correspond to a man of Tamas as the craving after sensual pleasures is declared to be the mark of darkness (Tamas); the “ one who seeks wealth ” will

correspond to a man of Rajas as the pursuit of wealth is the mark of Rajas ; “one who is an aspirant of knowledge” will correspond to a man of Sattva as desire to gain spiritual merit is the mark of Sattva. The man of knowledge is a Trigunātita, *i.e.*, one who has transcended the three Gunas.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

“ Out of these, one who is possessed of knowledge, who is always attuned (with me), whose devotion is centred in One only, is considered superior ; for, to the man of knowledge, I am dear above all things and he is dear to Me.” (17)

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

आम्भितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८ ॥

“ All these are noble indeed, but the man possessed of knowledge is regarded by Me to be my very own self ; for he with his self fully attuned seeks me only as his highest goal.” (18)

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

“ The man possessed of knowledge approaches and reaches me after the expiry of many births, ‘ Vāsudeva (is) all this’ such a high souled individual is difficult to be found.” (19)

NOTES TO STANZAS 17, 18 AND 19

(a) "Jñāna (knowledge) see note at end of Ch. IV.

Here in this stanza (19) another qualification has been added to make one a perfect "man of knowledge," i.e., devotion (Bhakti to one only).

So therefore "a man of knowledge" would be one who is beyond the effects of the triad Rāga, Dvesha, and Moha, who is Full of the Lord, who entirely leans upon Him and who is fully attuned and devoted to Him. He would thus be a man whom Kāma (father of the triad) has ceased to trouble any longer and who is completely absorbed in Him such a man of knowledge is beautifully portrayed in Br. A., IV, 3, 21.

"This indeed is his true form, free from desires, free from evil, free from fear. Now as a man when embraced by a beloved wife, knows nothing that is without, nothing that is within, thus this person when embraced by the (Prāgna) self, knows nothing that is without, nothing that is within. This indeed is his true Form, in which his wishes are fulfilled, in which the self only is his wish, in which no wish is left, free from any sorrow."

(b) "*Vāsudeva*" is a name of Shri Krishna, son of Vasudeva and Devaki. As such, the word is merely a patronymic. See Chapter XI, stanza 50, and also Chapter X, stanza 37, wherein it is stated, "I am Vasudeva of the Vrishnis." Etymologically it is derived from the root "Vas"=to dwell, thus he in whom all things abide and who abides in all.

Conf. Ishopanishad, 1, "Isha *Vāsyam* idam Sarvam," which is equal to our "*Vāsudeva Sarvamiti*". Also Sarvam Khalvidam Brahma of Sandilya vidya.

Also see Svet., VI, II.

"Karmadhyakshah Sarvabhutadhi *Vāsuh*."

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

“Those who are deprived of their knowledge by various desires, approach other Gods ; observing various regulations and controlled by their own Prakriti (nature).” (20)

यो यो यां यां तनुं भक्तः श्रद्धयाऽर्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

“Whichever Form, any devotee wishes to worship with faith to that Form I render his faith steady.” (21)

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।

लभते च ततः कामान्मयैव विहितान्हि तान् ॥ २२ ॥

“Possessed of that Faith, he wishes to propitiate the Deity in that Form, and obtains from it his desires though they are really given by Me.” (22)

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३ ॥

“That fruit of these foolish people, comes to end ; those who worship the (other) Gods go to them and my devotees too, come to Me.” (23)

NOTE

Stanzas 20-23 simply paraphrase what is stated briefly in Sandilya vidya (1) and with fullness in Bri. A. Upanishad, IV, 4, 4-21. (See Appendix.)

Also see Mundaka, III, 1, 10.

“Whatever state a man whose nature is purified imagines, and whatever desires he desires (for himself or for others) that state he conquers and those desires he obtains. Therefore let every man who desires happiness worship the man who knows the self.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।

परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

“Not knowing my highest state which is inexhaustible and unsurpassed, the undiscerning ones, believe Me who am really unmanifest as having become manifest.” (24)

NOTE

See stanzas 17, 20 and 21, Chapter VIII.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

“Surrounded by Yoga-Māyā, I am not manifest to all ; this deluded world, does not know Me, unborn and inexhaustible (as I am).” (25)

NOTE

“Yoga-Māyā.” For “Māyā” see note to Chapter IV, stanza 6. The word “Yoga” evidently means the collection or conglomeration of Guṇas which results in producing Māyā. Thus Śaṅkara.

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेदं न कश्चन ॥ २६ ॥

“O Arjuna, I know, the things which have been, those which are, and those which are to be, but Me no body knows.” (26)

NOTE

Stanzas 24-26 state that the Brahman is really the Avyaktam (unmanifest).

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।

सर्वभूतानि संमोहं सर्गे यान्ति परन्तप ॥ २७ ॥

“O tormentor of your foes, O Bhārata, all the beings get deluded at the time of their birth, by the delusion, caused by the pairs of opposites arising from desire and aversion.” (27)

NOTE

This is only introductory to stanza 28.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।

ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

“But the men of meritorious actions, whose sins have come to an end, worship me, being released from the delusion caused by the pair of opposites, being firm in their vows.” (28)

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥

“Those who leaning on Me strive for release from old age and death, they know the whole of that Brahman as it really is and all action.” (29)

NOTE

These three stanzas 27, 28 and 29, again affirm what is meant by “knowledge”. *Vide* notes to stanza 19 above.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।

प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

“ And when they, whose minds are duly attuned with Me, have knowledge of Me along with Ādhibhuta, Ādhidaiva, and Adhiyajna, they know Me even at the time of departure from this world.”

(30)

NOTE

(a) The Brahman having been described in this Chapter, Chapter VIII sets out the means for meditating on the Brahman. Chapter IX then deals with the Adhibhuta, Adhidaiva and Adhiyajna.

(b) “Vijnana.” Our author had in the beginning of the 7th Chapter, stated that he was going to describe “Jnāna” with “Vijnana” understanding which nothing else was left unknown in this world.

“Knowledge” has been defined. See above note to stanza 19. But what is “Vijnana”? The author had already used this word in two places (*vide* Chapter III, stanza 41, and Chapter VI, Stanza 8); but no indication was available from the places where it was used as to what was intended to be conveyed by it. Was it a mere surplusage or a mere expiutive just used to mean the same thing as “Jnāna”. It appears on a closer analysis of stanza 30 above that our author had a definite meaning in view when he used the word alongside of “Jnāna” in these two places referred to as well as in this Chapter VII, stanza (2) and also in Chapter IX, stanza (1). We have noted under stanza 19 above that the reverse of knowledge was “Ajnāna” and this corresponded to the Asuri Prakriti so well defined in Chapter XVI.

This state of utter and complete ignorance corresponded to the state described in Bri. Ar. Upanishad, IV, 4, 11, which means: "There are indeed those unblessed worlds covered with blind darkness. Men who are *ignorant and unenlightened* go after death to those worlds." Similarly it corresponded to what was stated in Ishopanishad 3 (from where the word *Āsuri* was adopted by our author) and which is as follows :

3. "There are the worlds of Asuras covered with blind darkness. Those who have destroyed their self go after death to these worlds." See stanzas 13 and 15. Neither the Bri. Ar. Upanishad nor the Ishopanishad however defined what was meant by the terms "ignorant and unenlightened" and "those who had destroyed their self" as used in Bri. Ar. Upanishad and Ishopanishad respectively. Both these Upanishads made a general statement. Our author has however defined the terms by making the state of ignorance stated in them synonymous with *Āsuri* Prakriti as fully described in Chapter XVI. It is known pretty generally that in ancient times, there were people, who were observers of religious rites, who performed only the worship of sacred fires, and offered oblations to sages, to ancestors, to men and to other creatures. For them the path after death was the way of their Fathers. They also paid devotion to the moon, the sun, and stars in order to attain them. They were called "Bhutejayas" (worshippers of Bhutas and elements) and Pitribratas—worshippers of Pitris (Fathers). (See Chapter IX, 25.) Their way was the way of darkness as so well described in Br. A. Upanishad, VI, 3, 16, and also in Uhhandogyopanishad, V, 10, 3-6. See appendix. They could be considered no better than the utterly

ignorant and unenlightened of Br. A. Upanishad or asuras of Ishopanishad but yet they were immersed in ignorance and could not yet be deemed to have risen to any realisation of the ultimate truth (Brahman). They were full of low desires and had not yet seen that they did not gain much by their practices as they had to return to this mundane world to undergo again the round of re-births. See stanza 22, Chapter XVIII. Vyasa in his Commentary on Yoga-Sutras defining "Avidya" refers to them as illustrating "Avidya" though the ground taken by him in considering them as subject to Avidya was a novel one, *i.e.* they saw the permanent in the impermanent while actually this was not the original ground. It was about these people that it was said (*vide* Br. A. Upanishad, IV, 4, 10, and Ishopanishad 9) "All who worship what is not (Avidya or not knowledge) enter into blind darkness."

Then there were those who were a little higher than this class of people inasmuch as they manifested a desire to gain a higher stage, *i.e.* company with the Devas in the Svarga and enjoying immortality as the Devas did. They *knew* the secret doctrine of the Fires and were said to be masters of "Trai-vidya" and performed sacrifices and austerities in the forests.

They followed the way which led them to the Gods (Devayāna) and which was the way of light see Br. A. Upanishad, VI, 3, 15, and Chhandogyopanishad, V, 10, 1. They wanted to obtain Svarga (the abode of Gods). See Chapter IX, stanzas 20 and 21. They were the persons who wanted to obtain immortality (freedom from the round of re-births) by means prescribed for the adoration of Devas in the Vedas. It was about this class that the statement was made ;

"Those who delight in knowledge (Vidya) enter as it were greater darkness" *vide* Br. A. Upanishad, VI, 4, 10, and Ishopanishad 9. Vyasa calls this also "ignorance" (Avidya). "Deeming the celestial beings, *i.e.*, Gods to be death-less" they drink soma to reach their condition for it is written Rig Veda, VIII, 48, 3. "We have drunk the soma, we have become death-less." Here too Vyasa bases their ignorance on the ground that they see the permanent in the impermanent while actually the ground to consider them ignorant was the ground of "desire". See Br. A. IV, 4, 4. Thus we have a regular gradation :

(1) Persons utterly ignorant and unenlightened whom our author describes as men of Āsuri Prakriti—"One who is distressed" of stanza 16 -Kamakami.

(2) Persons who performed religious rites to please Bhūtās, etc., *i.e.*, ancestors, sages, and elements ; they are described as subject to "Avidya" = "those who see Artha" of stanza 16.

(3) Persons who wished to reach Svarga and to enjoy immortality though they have Trai-Vidya yet they do not gain immortality—"Those who are aspirants after knowledge" of stanza 16.

The above-mentioned classes (2) and (3) are designated by our author by the word "Vijnana". See stanza 21, Chapter XVIII. He has reserved the word Ajnana or ignorance only for those who were men of Āsuri Prakriti. That is the reason why he has avoided the use of the ancient terms "Vidya and Avidya" which he both comprehends in "Vijnana".

(4) Persons who had no desires and who had knowledge and devotion—"those who are possessed of knowledge" of stanza 16 for which see Br. A. Upanishad, IV, 4, 6 and 7 quoted below. Also see stanza 20, Ch. XVIII.

The way of these "Jnanis" is described to be the "small, old path, stretching far away . . . on it sages who know Brahman, move on to the Svarga Loka and thence higher on as entirely free". (Br. Ar. Up., IV, 4, 8.)

See also for the word Vijnana, Chhandogyo-panishad, VII, 7. "Through (Vijnana) we understand the Rig-veda, the Yajur-veda, the Sama-veda, and as the fourth the Atharvana, as the fifth the Itihasa-purana, the Veda of the Vedas, the Pitrya, the Rasi, the Daiva, the Nidhi, the Vakovakya, the Ekayana, the Deva-vidya, the Brahma-vidya, the Sarpa and Devagana-vidya, heaven, earth, air, ether, water, fire, gods, men, cattle, birds, herbs, trees, all beasts down to worms, midges, and ants; what is right and what is wrong; what is true and what is false; what is good and what is bad; what is pleasing and what is not pleasing; food and savour, this world and that, all this we understand through understanding."

See also Taittiriya Upanishad. Brahmananda Valli 2, 5th, Anuvaka :

विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च । विज्ञानं देवाः सर्वं
ब्रह्मज्येष्ठं उपासते ।

"Understanding performs the sacrifice, it performs all sacred acts. All devas worship understanding as Brahman, as the oldest" Etseq.

Also Mundaka 1st, Khanda 5 :

5. "The lower knowledge is the Rig-veda, Yajur-veda, Sama-veda, Siksha (phonetics), Kalpa (ceremonial), vyakarana (grammar), Nirukta (etymology), Chhandas (metre), Jyotisha (astronomy); but the

higher knowledge is that by which the Indestructible (Brahman) is apprehended."

"Vijnana" has been described above from the point of view of those who could be said to possess this lower knowledge.

Considered by itself it concerned itself with Diversity and Manifoldness. It was knowledge based on distinctions.

Thus in the glorious Upanishads of the Bhagavad-Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Shri Krishna and Arjuna, the seventh discourse, entitled :

THE YOGA OF DISCRIMINATIVE KNOWLEDGE

APPENDIX A

BRIHAD ARANYAKA UPANISHAD, VI, 4, 4-21.

(4) "And as a goldsmith, taking a piece of gold, turns it into another, newer and more beautiful shape, so does this self, after having thrown off this body and dispelled all ignorance, make unto himself another, newer and more beautiful shape, whether it be like the Fathers, or like the Gandharvas, or like the Devas, or like Prajapati, or like Brahman, or like other beings.

(5) "That self is indeed Brahman, consisting of knowledge, mind, life, sight, hearing, earth, water, wind, ether, light and no light, desire and no desire,

anger and no anger, right or wrong, and all things. Now as a man is like this or like that, according as he acts and according as he behaves, so will he be: a man of good acts will become good, a man of bad acts, bad. He becomes pure by pure deeds, bad by bad deeds.

"And here they say that a person consists of desires. And as is his desire, so is his will; and as is his will, so is his deed; and whatever deed he does, that he will reap.

(6) "And here there is this verse: 'To whatever object a man's own mind is attached, to that he goes strenuously together with his deed; and having obtained the end (the last results) of whatever deed he does here on earth, he returns again from that world (which is the temporary reward of his deed) to this world of action.'

"So much for the man who desires. But as to the man who does not desire, who, not desiring, freed from desires, is satisfied in his desires, or desires the Self only, his vital spirits do not depart elsewhere—being Brahman, he goes to Brahman.

(7) "On this there is this verse: "When all desires which once entered his heart are undone, then does the mortal become immortal, then he obtains Brahman.'

"And as the slough of a snake lies on an ant-hill, dead and cast away, thus lies this body; but that disembodied immortal spirit (prana, life) is Brahman only, is only light."

Janaka Vaidaha said: "Sir, I give you a thousand."

(8) 'On this there are these verses:

"The small, old path stretching far away has been found by me. On it sages who know Brahman move on to the Svarga-loka (heaven), and thence higher on, as entirely free.

9. "On that path they say that there is white, or blue, or yellow, or green, or red; that path was found by Brahman, and on it goes whoever knows Brahman, and who has done good, and obtained splendour.

10. "All who worship what is not knowledge (avidya) enter into blind darkness: those who delight in knowledge, enter, as it were, into greater darkness.

11. "There are indeed those unblessed worlds, covered with blind darkness. Men who are ignorant and not enlightened go after death to those worlds.

12. "If a man understands the Self, saying, "I am He," what could he wish or desire that he should pine after the body.

13. "Whoever has found and understood the Self that has entered into this patched—together hiding-place, he indeed is the creator, for he is the maker of everything, his is the world itself.

14. "While we are here, we may know this; if not I am ignorant, and there is great destruction. Those who know it, become immortal, but others suffer pain indeed.

15. "If a man clearly beholds this Self as God, and as the Lord of all that is and will be, then he is no more afraid.

16. "He behind whom the year revolves with the days, him the Gods worship as the light of lights, as immortal time.

17. "He in whom the five beings and the other rest, him alone I believe to be the Self—I who know, believe him to be Brahman; I who am immortal, believe him to be immortal.

18. "They who know the life of life, the eye of the eye, the ear of the ear, the mind of the mind, they have comprehended the ancient, primeval Brahman.

19. " By the mind alone it is to be perceived, there is in it no deversity. He who perceives therein any diversity, goes from death to death.

20. " This eternal being that can never be proved, is to be perceived in one way only ; it is spotless, beyond the ether, the unborn Self, great and eternal.

21. " Let a wise Brahmana, after he has discovered him, practise wisdom. Let him not seek after many words, for that is mere weariness of the tongue.

APPENDIX B

CHH. Up., III, 14 (SANDILYA VIDYA)

1. " All this is Brahman. Let a man meditate on that (visible world) as beginning, ending, and breathing in it (the Brahman).

" Now man is a creature of will. According to what his will is in this world, so will he be when he has departed this life. Let him therefore have this will and brief.

2. " The intelligent, whose body is spirit, whose form is light, whose thoughts are true, whose nature is like ether (omnipresent and invisible), from whom all works, all desires, all sweet odours and tastes proceed : he who embraces all this, who never speaks, and is never surprised.

3. " He is my self within the heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed. He also is my self within the

heart, greater than the earth, greater than the sky, greater than heaven, greater than all these worlds.

4. "He from whom all works, all desires, all sweet odours and tastes proceed, who embraces all this, who never speaks and who is never surprised, he, myself within the heart, is that Brahman (n). When I shall have departed from hence, I shall obtain him (that Self). He who has this faith has no doubt; thus said Śandilya, yea, thus he said.

For a Commentary on this see Vedānta-Sūtras I, Adhyāya 2, Pada, 1—8.

APPENDIX C

CHH. UP., V, 10, 1—8

1. "Those who know this (even though they still be grihasthas, householders) and those who in the forest follow faith and austerities (the vanaprasthas, and of the parivrajakas those who do not yet know the Highest Brahman) go to light (arkis), from light to day, from day to the light half of the moon, from the light half of the moon to the six months when the sun goes to the north to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There is a person not human.

2. "He leads them to Brahman (the conditioned Brahman). This is the path of the Devas.

3. "But they who living in a village practise (a life of) sacrifices, works of public utility, and alms, they go to the smoke, from smoke to night, from night to the dark half of the moon, from the dark half of the

moon to the six months when the sun goes to the south. But they do not reach the year.

4. "From the months they go to the world of the fathers, from the world of the fathers to the ether, from the ether to the moon. That is Soma, the king. Here they are loved (eaten) by the Devas, yes, the Devas love (eat) them.

5. "Having dwelt there, till their (good) works are consumed, they return again that way as they came, to the ether, from the ether to the air. Then the sacrificer, having become air, becomes smoke, having become smoke, he becomes mist.

6. "Having become mist, he becomes a cloud, having become a cloud, he rains down. Then he is born as rice and corn, herbs and trees, sesamum and beans. From thence the escape is beset with most difficulties. For whoever the persons may be that eat the food, and beget offspring, he henceforth becomes like unto them.

7. "Those whose conduct has been good, will quickly attain some good birth, the birth of a Brahmana, or a Kshatriya, or a Vaisya. But those whose conduct has been evil, will quickly attain an evil birth, the birth of a dog, or a hog, or a chandala.

8. "On neither of these two ways those small creatures (flies, worms, etc.), are continually returning of whom it may be said, live and die. Theirs is a third place.

"Therefore that world never becomes full."

APPENDIX D

BRI. UP., VI, 2, 15 AND 16

15. "Those who thus know this (even Grihasthas), and those who in the forest worship faith and the True (Brahman Hiranyagarbha), go to light (arkis) from light to day, from day to the increasing half, from the increasing half to the six months when the sun goes to the north, from those six months to the world of the Devas (Devaloka), from the world of the Devas to the sun, from the sun to the place of lighting. When they have thus reached the place of lighting a spirit comes near them, and leads them to the worlds of the (conditional) Brahman. In these worlds of Brahman they dwell exalted for ages. There is no returning for them.

16. "But they who conquer the worlds (future states) by means of sacrifice, charity, and austerity, go to smoke, from smoke to night, from night to the decreasing half of the moon, from the decreasing half of the moon to the six months when the sun goes to the south, from these months to the world of the fathers, from the world of the fathers to the moon. Having reached the moon, they become food, and then the Devas feed on them there, as sacrificers feed on Soma, as it increases and decreases. But when this (the result of their good works on earth) ceases, they return again to that ether, from ether to the air, from the air to rain, from rain to the earth. And when they have reached the earth, they become food, they are offered again in the altar-fire, which is man, and thence are born in the fire of woman. Thus they rise up towards the worlds, and go the same round as before.

“Those, however, who know neither of these two paths, become worms, birds, and creeping things.”

APPENDIX F

EXTRACT FROM THE ANTARYAMIN BRAHMAN OF THE BR. A. UPANISHAD, V, 7. 1

5. “He who dwells in the fire, and within the fire, whom the fire does not know, whose body the fire is, and who pulls (rules) the fire within, he is thy Self, the puller (ruler) within, the immortal.

14. “He who dwells in the light (tejas), and within the light, whom the light does not know, whose body the light is, and who pulls (rules) the light within, he is thy Self, the puller (ruler) within, the immortal.”

So far with respect to the gods (adhidaivatam); now with respect to beings (adhibhutam).

15. “Yajnavalkya said: ‘He who dwells in all beings, and within all beings, whom all beings do not know, whose body all beings are, and who pulls (rules) all beings within, he is thy Self, the puller (ruler) within, the immortal.’

22. “He who dwells in knowledge, and within knowledge, whom knowledge does not know, whose body knowledge is, and who pulls (rules) knowledge within, he is thy Self, the puller (ruler) within, the immortal.

23. “He who dwells in the seed, and within the seed, whom the seed does not know, whose body the seed is, and who pulls (rules) the seed within, he is thy Self,

the puller (ruler) within, the immortal; unseen, but seeing; unheard, but hearing; unperceived, but perceiving; unknown, but knowing. There is no other seer but he, there is no other hearer but he, there is no other perceiver but he, there is no other knower but he. This is thy Self, the ruler within, the immortal. Everything else is of evil."

CHAPTER VIII

अर्जुन उवाच ।

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।

अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥

Arjuna said :

“ What is that Brahman ? What the Adhyātma ? What, O Purushottama (Best of persons) is Karma ? What is called the Adhibuta ? and what is called the Adhidaivata ? (1)

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।

प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

And who is the Adhiyajna ? and how in this body ? and how, too, are you to be known, at the time of departure by men who restrain their self. (2)

श्रीभगवानुवाच ।

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥

Shri Bhagawan said :

“ Akshara ” (Imperishable) is the Highest Brahman ; “ own way of Becoming ” is called Adhyātma ; emitting (the world) which is the cause of the production and development of all things is named Karma (Action), “ Perishable Form ” is Adhibuta ; “ Purusha ” (Primal being) (is) Adhidaivata ; I myself in this body, O best of embodied beings, am Adhiyajna.” (3 and 4)

NOTE

(a) The second stanza is apparently a mnemotechnic summary of what is fully explained in Chapters VIII, IX and X. This represents the author's attempt to make aphorisms on the lines of the Sutras ; he made the attempt once before in the beginning of Chapter VI, stanza 3. The result has been mystifying and confusing—as the commentators have taken the stanza to stand by itself and have attempted to explain it away each in his own way, as best as he could.

(b) “ Imperishable ” (Akshara). See Brihad. Ar. Upanishad, III, 8.

“ O Gargi, the Brahmanas call this the Akshara (the imperishable)” Etseq.

“ Akshara ” also means “ word, or syllable ” the highest mystic syllable is the world (Akshara) Aum (Om).

(c) “ Visarga ” (Emitting the world out of itself).

See Chapter IX, stanzas 7, 8 and 9, where “ Emitting the world ” is called His action.

Telang following Shankara has translated it by “ offering of an oblation to any divinity ” which does not fit in with the context.

(d) All the created beings are subject to decay, therefore "the phenomenal world" is rightly His "Perishable Form". See Chapters VIII, IX and X, where this characteristic is repeated over and over again.

(e) "Purusha" (Primal being) is the Adhidaivata. See Chapter X, stanzas 12 and 15.

See also Svet. V and other Upanishads.

(f) "Adhiyajna." See Chapter IX, stanza 16 Etseq.

(g) "And how are you to be known at the time of departure . . ." This question was not answered in stanzas 3 and 4. Hence the reply is given in stanza 5 Etseq.

(1) "Akshara" is the Immutable Brahman, Self, Ātman.

(2) "Svabhāva" is the principle of the self Adhyātma operative as the original nature of the Being— "own way of becoming" and this proceeds out of the self, the Akshara.

(3) Karma proceeds from that and is the creative moment the visarga which brings all natural beings and all changing subjective and objective shapes of the being into existence. The result of karma therefore is all this mutable becoming—the changes of nature developed out of the original self-nature, Kshara Bhāva out of Svabhāva. Purusha is the Divine Element in the becoming Adhidaivata by whose presence the workings of Karma become a sacrifice, Yajna, to the Divine within. Adhiyajna is this secret Divine who receives the sacrifice.

The Brahman is one—but self-displayed in two aspects—the Immutable Being and the creator and originator of works in the Mutable becoming Ātman

Sarvabhutāni ; Purusha poised in Himself and Purusha active in Prakriti. It is Akshara and Kshara. In both of these aspects—the Divine Being Purushottama manifests himself in the universe ; the immutable above all qualities is His poise of peace, self-possession, equality, Samam Brahman. From that proceeds His manifestation in the qualities of Prakriti and their universal workings ; from the Purusha in Prakriti, from this Brahman with qualities, proceed all the works of the universal energy Karma—in man and in all existences. From that work proceeds the principle of sacrifice, for all the workings of Prakriti, are in their true nature a sacrifice—with the Divine Being as the enjoyer of all energies and works and to know this Divine all pervading and established in sacrifice is the true, the Vedic *knowledge*.

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेबरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥

“ He who departs leaving the body, remembering me alone at (his) last moments he goes to my Essence. There is no doubt as to that.” (5)

NOTE

“ *Bhāva*.” Of course the word is derived from the root “ *Bhu* ” to be. Hence its first meaning is “ that which has come to exist,” *i.e.*, an entity ; then “ *Bhāva* ” means “ essence ” “ form ” mentally “ a mode of the Mind ”. This word occurs very often in these chapters.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेबरम् ।

तं तमेवैति कोन्तेय सदा तद्भावाभावितः ॥ ६ ॥

“Also, whichever Form one remembers when one leaves the body to that one he goes, O son of Kunti, invariably transformed thereto (by constant pondering).” (6)

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

मय्यर्पितमनोबुद्धिर्ममैवंप्रत्यसंशयः ॥ ७ ॥

“Therefore at all times remember Me and fight. With your mind, and Buddhi (intellect) committed to Me, you will undoubtedly come to Me.” (7)

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।

परमं पुरुषं दिव्यं याति पाश्चात्तु चिन्तयन् ॥ ८ ॥

“O Pârtha, one who thinks of the Supreme Divine Person with a mind not running to other objects, and possessed of Yoga of constant and continuous practice (meditation) goes to Him.” (8)

कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः ।

सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥ ९ ॥

प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव ।

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् सतं परं पुरुषमुपैति दिव्यम् ॥ १० ॥

“He who at the time of departure, with a steady mind, attuned in Bhakti (devotion) and in the power of Yoga (mental meditation and concentration) properly fixes the life-breath between the eye-brows and meditates on the Ancient, the Seer, the Ruler, more minute than the minutest atom, the supporter

of all, who is of unthinkable form, whose brilliance is like that of the sun, and he who is beyond Tamas (Darkness), he reaches that Highest and Divine Person.” (9 and 10)

NOTE

(a) “Fixes the life breath between the eye-brows.”
See Chapter V, stanza 27.

(b) “More minute than the minutest Atom.”

See Chhandogyanishad, III, 14, 3 (Sāndilya Vidya). Also see Kathopanishad, I, 2, 20. “The self smaller than small,” and Svet., III, 20.

(c) “Who is beyond all darkness.”

See Svet., III, 8.

(d) “*Kari*.” Ishopanishad. 8.

(e) “Purānam.” See Kath., I, 2, 12.

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण प्रवक्ष्ये ॥११॥

“I shall tell you briefly that word (or place)-- the Akshara which those who know the Vedas declare, in which enter men of subdued minds and conquered passions quit of desires, desiring which, people pursue the life of Brahmacharins.” (11)

NOTE

Compare this stanza with Kathopanishad, 2, 15. Yama said :

“That word (or place) which all the Vedas record, which all penances proclaim, which men desire when they live as religious students, that word I tell thee briefly. It is Om.”

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

मूढन्यायाऽऽत्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ १३ ॥

“ Having stopped up all the portals, and restraining and confirming the mind within the heart, placing the vital-breath in the crown of the head, and established in Yoga-Dhāraṇā and repeating —“ Om ; the one syllable (Akshara Imperishable) is Brahman ” and meditating on Me he who leaves the body and departs (from this world) he reaches the higher goal.” (12 and 13)

NOTE

(a) “ Having stopped up all the portals.” See Chapter V, stanza 13. Also see Prasnopanishad.

(b) “ Restraining the mind with the heart.” See Maitri Upanishad, VI, 34, verse 8.

(c) “ Established in Yoga-Dhāraṇā.” See Maitri, VI, 20.

(d) “ Om.” See Chhandogyopanishad, 1st Khanda, 1-10. Also see Mandukya 1.; Maitri, VI, 4, 21.; Prasna, 5th question.

(e) “ Placing the vital breath in the crown of the head.”

See Maitri, VI, 23 Et seq.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

“ He who meditates on me ever and constantly with a mind withdrawn from other objects, I am

easy of access to such a Yogin, O Pārtha, who is ever devoted to and attuned with Me.” (14)

मामुपेत्य पुनर्जन्म दुःखालयमशान्तिम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

“ Having reached Me, the high-souled ones, having obtained the highest perfection do not become subject to rebirth, transient abode of pain.” (15)

आब्रह्मभुवनालोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

“ O Arjuna, all worlds upto the world of Brahma, are subject to return, O son of Kuntī, having attained to Me there is no re-birth.” (16)

NOTE

There are according to Upanishads the following worlds :

- (1) World of Men.
- (2) „ „ Gandharvas.
- (3) „ „ Fathers.
- (4) „ „ Gods.
- (5) „ „ Indra.
- (6) „ „ Prajapati.
- (7) „ „ Brahma.

See an interesting note on the subject in Max Müller's translation of Taittiriya Upanishad, II, 8, 5. Also see Vishnu Purāna. II, 4, 97.

See Vyāsa's Commentary on Pātanjali's Yoga-sutras, III, 26, where the order is given as under :

- { (1) Bhu.
 (2) Bhuvah (Antariksha).
 (3) Mahindra.
 Brahma { (4) Mahar Prajāpatya.
 (5) Jnana.
 (6) Tapas.
 { (7) Satya.

महमयुगपर्यन्तमहर्षद्वन्ध्वो विदुः ।

रात्रिं युगमहमन्तां नेऽहोरात्रविदो जनाः ॥ १७ ॥

“Those who know a day of Brahma to last one thousand yugas, and the night (of Brahma) to last one thousand yugas are the persons who know day and night.” (17)

NOTE

(a) For yugas see Chapter IV, stanza 8.

Also compare Manu I, 73.

This stanza is found verbatim in Mahabharata, Shanti Parvan, Chapter 231.

अव्यक्ताद्ब्रह्मक्षयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥

“On the coming of the Day, all manifestations are produced from the ‘unmanifest’; on the approach of the Night, they dissolve there, *i.e.* (in the same primordial matter) which is called the ‘unmanifest’.” (18)

NOTE

“The day and the night” are the day and night of the last stanza.

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

“This same collocation of entities (*i.e.*, the universe) being manifested again and again, dissolves on the advent of the Night, and O son of Pritha, issues forth on the advent of the Day, by necessity.”

(19)

परमस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

“But there is another Entity ‘unmanifest’ and Eternal which is beyond and higher than this unmanifest primordial matter, (and) which does not get destroyed when all the entities are destroyed.”

(20)

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्ग्राम परमं मम ॥ २१ ॥

“It is called the unmanifest and Imperishable ; that, they call, the goal ; having attained to which, (they) do not return--that Abode is my Highest.”

(21)

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

“O son of Pritha, that Supreme Being is attainable by (undivided) Devotion ; all the entities dwell in Him and all this is spread out by Him.” (22)

NOTE TO STANZAS 18-22

The "Unmanifest" of stanzas 18 and 19 is evidently the "Mula Prakriti" (Primordial matter) of the Sāṃkhyas who hold that evolution, dissolution and quiescence succeed one another periodically. Garbe considers that other schools adopted this doctrine from them (*Die Sāṃkhya Philosophie*, page 222). See in this connection also Kathopanishad.

The universe is according to Gita a process of manifestation starting from the Supreme Being. This manifestation is a rhythmic movement in which the Supreme spirit alternately emits and re-absorbs the universe.

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।

प्रयाता यान्ति तं कालं वक्ष्यामि भगवत्पदम् ॥ २३ ॥

"O Best of Bharatas, I shall now state the time at which the yogins, when departing, go, never to return or to return." (23)

अग्निज्योतिरहः शुक्लः पण्मासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

"The fire, the light, the day, the bright fortnight, the six months of the northern solstice; departing in these, those men who know the Brahman go to Brahman." (24)

धूमो रात्रिस्तथा कृष्णः पण्मासा दक्षिणायनम् ।

तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

"The smoke, the night, the dark fortnight, the six months of the southern solstice, dying in these, the Yogin goes to the lunar Light and returns." (25)

NOTE TO STANZAS 24 and 25

(a) " The way of Light " (stanza 24).

See Bri. A. Upanishad, VI, 3, 15, and Chhandog-yopanishad, V, 10, 1. See Appendix, Chapter VII.

(b) " The way of Darkness."

See Bri. A. Upanishad, VI, 3, 16, and Chhandog-yopanishad, V, 10, 3. See Appendix, Chapter VII.

Also see for both of these paths (Southern and Northern) Prasna-Upanishad 1st, question 9. Also see Kaushitki.

See also note on " Vijnāna " to stanza 30, Chapter VII, which fully explains these two paths.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मने ।

एकया यात्यनावृत्तिमन्ययाऽऽवर्तते पुनः ॥ २६ ॥

" These two paths bright and dark, are deemed to be eternal in this world ; by the one (a man) goes never to return ; by the other he returns." (26)

नैते मृती पार्थ जानन्योगी मुह्यति कश्चन ।

तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

" Knowing these two paths, O son of Pritha, no Yogin is deluded ; therefore at all times be fixed in Yoga O Arjuna." (27)

NOTE

" Yoga." Mental meditation and concentration which is the subject matter of this chapter.

" Deluded." " Does not desire heaven but devotes himself to the Supreme Being seeing that heavenly Bliss is only temporary " (Telang in foot-note). This is evidently correct. See note on " Vijnāna " referred to above.

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।

अत्रेति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥२८॥

“ A Yogin knowing this, obtains all the holy fruit which is prescribed as (resulting from) the (study) of the Vedas, (the performance of) sacrifices, and austerities, and from gifts and he attains to the highest and primeval place.” (28)

Thus in the glorious Upanishads of the Bhagawad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Shri Krishna and Arjuna, the eighth discourse, entitled :

THE YOGA OF THE INDESTRUCTIBLE SUPREME ETERNAL

NOTE

The following excerpt (attached herewith) from the Majjhima Nikaya of the Buddhists will, the writer is sure, help in better understanding the sequence and purport of the stanzas in this Chapter.

Buddha, when his “ heart had become steadfast, clarified and purified, clean, and cleansed of impure things, tempered and apt to serve established and immutable ” by the four Jhānās (Dhyānās, Ecstasy) first passed in review his former lives, then those of other beings and saw how they pass hence and re-appear elsewhere and then reached the stage of

deliverance when the knowledge came to him " Re-birth is no more, I have lived the Highest Life; My task is done ".

Similarly Shri Krishna perfect Yogin as He is, is made to say that when a Yogin after perfecting Yoga in accordance with the directions laid down in the Upanishads and by practising the highest meditation on " Aum "—the Imperishable Brahman—will see the perishableness and transience and impermanence of all the worlds right up to the Brahma-world, will not be born again. Be it noted, the Buddhists had no " permanent supreme eternal Being " to meditate upon. Our author however has made meditation entirely depend upon the Supreme Being right from the last stanza of Chapter VI up to the end of this chapter. This is why the Supreme Being is so magnificently spoken of both in Chapter VII and in this Chapter.

This difference is of great significance. The Buddhists attained to Nirvana in the sense of the word they attached to it.

(See notes to stanza 72, Chapter II) but the Nirvana that was to be attained to by the Yogin who followed the ancient path was the state of Beatitude in the Brahman. *Vide* stanza, Chapter VI. That also explains in a way the significance of the stanza 30 of Chapter VII and that is why Shri Krishna said in stanza " I know the past, the present, and the future ".

Excerpt from the Majjhima Nikaya Sutta, 1, 22, translation by Lord Chalmers, G. C. B., some time Governor of Ceylon, Edition of 1926.

" Strenuous effort won for me perseverance that never flagged there arose in me mindfulness that knew

no distraction, perfect tranquillity of body, steadfastness of mind that never wavered. Divested of pleasures of sense, divested of wrong states of consciousness, I entered on, and abode in, the First Ecstasy with all its zest and satisfaction—a state bred of inward aloofness but not divorced from observation and reflection. As I rose above reasoning and reflection, I entered on, and abode in, the Second Ecstasy (22) with all its zest and satisfaction—a state bred of rapt concentration, above all observation and reflection, a state whereby the heart is focussed and tranquillity reigns within. By shedding the emotion of zest, I entered on, and abode in, the Third Ecstasy, with its poised equanimity, mindful and self-possessed, feeling in my frame the satisfaction of which the Noble say that poise and mindfulness bring abiding satisfaction. By putting from me both satisfaction and dissatisfaction and by shedding the joys and sorrows I used to feel, I entered on, and abode in, the Fourth Ecstasy—the state that, knowing neither satisfaction nor dissatisfaction, is the consummate purity of poised equanimity and mindfulness.

“With heart thus steadfast, thus clarified and purified, clean and cleansed of things impure, tempered and apt to serve, stablished and immutable—it was thus that I applied my heart to the knowledge which recalled my earlier existences. I called to mind my divers existences in the past—a single birth, then two . . . (and so on to) . . . a hundred thousand births, many an æon of disintegration of the world, many an æon both of its disintegration and of its reintegration. In this or that former existence, I remembered, such and such was my name, my state, my class, my diet, my joys and sorrows, and my

term of life. When I passed thence, I came by such and such subsequent existence, wherein such and such was my name and so forth. Thence I passed to my life here. Thus did I call to mind my diverse existences of the past in all their details and features. This, Brahman, was the first knowledge attained by me, in the first watch of that night—ignorance dispelled and knowledge won, darkness dispelled and illumination won, as befitted my strenuous and ardent life, purged of self.

“That same steadfast heart I now applied to knowledge of the passage hence, and re-appearance elsewhere, of other beings. With the Eye Celestial which is pure and far surpasses the human eye, I saw beings in the act of passing hence and of re-appearing elsewhere—beings high and low, fair or foul to view, in bliss or woe; I saw them all faring according to their past. Here where beings given over to evil in act, word and thought, who decried the Noble and had a wrong outlook; these, at the body's dissolution after death, made their appearance in states of suffering, misery and tribulation and in purgatory. Here again were beings given to good in act (23) word and thought, who did not decry the Noble, who had the right outlook and became what results from right outlook;—these, at the body's dissolution after death, made their appearance in states of bliss in heaven. All this did I see with the Eye Celestial; and this, Brahman, was the second knowledge attained by me, in the second watch of that night—ignorance dispelled and knowledge won, darkness dispelled and illumination won, as befitted my strenuous and ardent life, purged of self.

“That same steadfast heart I next applied to knowledge of the eradication of cankers. I comprehended,

aright and to the full, Ill, the origin of Ill, the cessation of Ill. I comprehended, aright and to the full, what the cankers were, with their origin, cessation, and the course that leads to their cessation. When I knew this and when I saw this, then my heart was delivered from the canker of sensuous pleasure, from the canker of continuing existence, and from the canker of ignorance : and to me thus delivered came the knowledge of my Deliverance in the conviction.—Rebirth is no more ; I have lived the highest life ; my task is done ; and now for me there is no more of what I have been. This, Brahman, was the third knowledge attained by me, in the third watch of that night—ignorance dispelled and knowledge won, darkness dispelled and illumination won, as befitted my strenuous and ardent life, purged of self.

“Yet it may be, Brahman, that you imagine that even to-day the recluse Gotama is not void of passion, hate and delusion, and therefore takes to living in the wilds and depths of the forest, far from the haunts of men. Not so. I live the solitary life because therein I see a twofold good :—I see my own well-being here and now, and I have compassion on them that come after.”

CHAPTER IX

श्रीभगवानुवाच ।

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसृज्यते ।

ज्ञानं विज्ञानमहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभान् ॥ १ ॥

Shri Bhagavan said :

“ Now I will speak to you, who are free from the carping spirit, of that most secret (higher) knowledge combined with (lower) knowledge knowing which you will be released from Ill.” (1)

NOTE

(a) Chapters VII and VIII defined the Brahman and how It was to be realised by Dhyāna-Yoga (concentrative meditation). This chapter deals with “ pure ” Devotion, *i.e.*, realising that God is in everything and that everything is a manifestation of the Divine Life, an expression of the Lord.

(b) “ Jñāna ” (knowledge). See notes to stanza 2 and 19 of Chapter VII.

Knowledge is primarily seeing unity in Diversity, perceiving the one Inexhaustible Existence underlying all beings—seeing the Brahman Itself, the unmanifest, the Eternal, the changeless the unconditioned (Kutas-tha) as so well and fully set forth in Chapter VII.

In this chapter "Knowledge" means perceiving the same unity as the primeval cause of all entities, Bhūtadi (*vide* stanza 13); also perceiving that the Diversity and Manifoldness is the perishable form of the same unity (Adhibhuta), *i.e.*, the Kshara Bhava (becoming) is of the same Brahman (see stanzas 4-7). It therefore also includes the knowledge that the same unity is the Lord of the Gods—to whom they owe their existence, *i.e.*, they are but His powers (see stanzas 20-23) and that He is the Adhiyajna as well inasmuch as He is in reality the enjoyer of all sacrifices (stanza 24) and that those who worship Bhūtas and Pitris also worship Him. They are all manifestations of the One form finding expression in human consciousness as well as in physical phenomena. It is therefore knowledge of the one seen as displaying itself in infinite variety.

"Vijnana—see note at the end of Chapter VII.

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुमुखं कर्तुमव्ययम् ॥ २ ॥

"It is a sublime and an immaculate sovereign knowledge and a sovereign mystery, to be apprehended directly, full of virtue, to be practised with ease, imperishable." (2)

NOTE

These two stanzas do nothing more than create faith in the "knowledge" Shri Krishna is going to communicate. "Shraddha" (Faith) is the cornerstone, *vide* notes to stanza 38, Chapter VI.

"To be practised with ease." Compare Chapter XII, 5, where "Avyakta-upāsana" is considered to be achieved with great difficulty (Klesha).

अश्रद्धानाः पुरुषा धर्मस्यास्य परन्तप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

“O tormentor of your foes, persons who have no faith in this Dharma (Law), having not attained to Me—return to the path of this mortal world.” (3)

NOTE

This is stating the opposite—a familiar habit of the author.

“Path of the mortal world”= “Samsāra”= repeated cycle of births and deaths.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

“All this world has been spread out by Me (who am) ‘unmanifest’; all entities dwell in Me, I do not dwell in them.” (4)

NOTE

See Purusha-Sukta, R. V., X, 90.

Conf. Stanza 12, Chapter VII, and notes.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थो ममाऽऽत्मा भूतभावनः ॥ ५ ॥

“Nor yet do all entities live in Me. Behold my (power of bringing about) collocation of Gunas. My creative spirit though it produces and supports all entities, (yet) does not live in them.” (5)

NOTE

“Aishvaram”—“of the Lord”. As Shri Krishna is the Lord Himself we have translated this word as “My”. The world is created by God by the creative power (Māya). He is then called “Ishvara”.

See notes to stanza 6, Chapter IV.

“Yoga”—here means the collocation of the three gunas.

See notes to stanza 27, Chapter VII.

Conf. Svet. VI, 4 and 5.

“Who after starting the works endowed with the three gunas, can order all things, yet when in the absence of all these, he has caused the destruction of the world, goes on being *in truth different from all he has produced.*”

यथाऽऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

“As the Mighty air which passes everywhere, rests for ever in space, understand that similarly all entities rest in Me.” (6)

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।

कल्पक्षये पुनस्तानि कल्पादौ विमृजाम्यहम् ॥ ७ ॥

“At the end of a Kalpa, O son of Kunti, all beings return into My Prakriti, and again at the beginning of another Kalpa do I send them forth. (7)

NOTE

(a) “Kalpa.” The same as the day of Brahma. See notes to stanza 17, Chapter VIII.

(b) For “Prakriti”. See notes to stanza 6, Chapter IV.

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।

भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥

“Presiding over my own Prakriti do I over and over again send forth this vast body of beings, out of necessity, by the power of Prakriti.” (8)

NOTE

See note to stanza 5 above.

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥

“O Dhananjaya these actions do not forge fetters for Me, who remain aloof like one disinterested—and am unattached to them.” (9)

मयाऽध्यक्षेण प्रकृतिः सृयते सचराचरम् ।

हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

“With me as Ruler, Prakriti brings forth both moveable and non-moveable things, and by reason of that, O Kaunteya the world does ever go round.” (10)

NOTE

(a) “By reason of that” - on account of my being the supervisor.

These stanzas (4-10) describe the “Visarga” spoken of in stanza 3, Chapter VIII= “His great Action”.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।

राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

“The deluded ones, not knowing My Highest Nature, disregard Me—the Great Lord of all entities—shrined in human form ; (they are) the men of vain expectations, vain actions, vain knowledge, of no well-controlled minds, they are established in the delusive Rākshasi and Āsuri Prakriti.” (11 and 12)

NOTE

(a) “They are men of vain expectations . . . well controlled minds.” The reference evidently is to misconceived notions of

(1) Sacrifices, (2) Karma-yoga, (3) Jñāna-yoga, and (4) Dhyāna-yoga.

The meaning evidently is that the path of Bhakti is superior to all other paths. Those who do not believe in this path but adhere to vain ideas and views or perform vain actions, could be considered to be no better than the Rākshasas and Asuras (for which see notes to stanzas 13, 14, 15 and 30 (note on vijñāna), Chapter VII.

See also note to stanza 19, Chapter VII.

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

“(On the contrary) the high-souled ones, O Partha, established in Daivi Prakriti, knowing Me

to be the primeval cause of all entities and inexhaustible, worship Me in devotion with undiverted minds." (13)

NOTE

(a) "Established in 'Daivi Prakriti'. Men immersed in utter darkness and ignorance are called Asuras; men of other 3 classes (*vide* note to stanza 30, Chapter VII) will therefore by the very hypothesis be men of Godlike Nature (Daivi Prakriti). That this is so is clear from Chapter XVI.

(b) "Knowing Me inexhaustible."

See as to this what has been stated in stanzas (4-10) above.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासन्ते ॥ १४ ॥

"Firm in their vows, constantly exerting themselves, perpetually adoring and glorifying Me, bowing down before Me with Devotion, the perfectly attuned ones worship Me." (14)

NOTE TO STANZAS 13 and 14

(a) "Exerting themselves." Trying to be one with the Deity thus realising God in all things.

These stanzas describe the highest type of Bhakti (pure Devotion) which is to be based on the knowledge that the Lord is the Primeval cause of all entities and it also inexhaustible, *i.e.*, He is the Purushottama having both the Akshara and Kshara Bhavas. See stanzas 4-10 above.

"There is nothing but God so the Devotee contemplates, everything is a manifestation of the

Divine Life—an expression of the Lord because nothing can be of which God Himself is not the heart and the root.

There is nothing but He. Everything is absolutely God, who is also more than the manifested manifold (Inexhaustible). In this devotion the devotee tries to be one with the Deity thus realising God in all things.

See in this connection stanzas 17-19, Chapter VII; stanza 7, Chapter XII.

The Mādhurya Bhava Bhakti of the later days seems to have been suggested by the simile used by the Bri. A. Upanishad. See stanza 17, Chapter VII, notes.

The author then reminds himself of Jñāna-Yajna which is very much akin to this type of Bhakti.

See Chapter VI. stanza 24. Hence the next stanza.

ज्ञानयज्ञं चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥

“There are others who sacrificing by means of knowledge-sacrifice, worship Me whose face is turned all around (who is all pervading) as the one, as distinct, as many.” (15)

NOTE

This stanza lays down three classes of knowledge-sacrifice. The first class, worshipping the Lord as the One, is described in stanza 16 (below) identically as in stanza 24, Chapter IV. Also see stanza 20, Chapter XVIII, in which this “Knowledge”—is called as the *Sāttvika Knowledge*.

The second class of this “knowledge-sacrifice” is described in stanzas 17-19 (worshipping the Lord

as the Distinct) and corresponds to the *Rājasic knowledge* for which see stanza 21, Chapter XVIII.

The third class of "Knowledge-sacrifice" "worshipping the Lord as many" is fully set forth in stanzas 20-25. See in this connection note on Vijnāna, stanza 30, Chapter VII and also stanza 22, Chapter XVIII.

अहं क्रतुरहं यज्ञः स्वधाऽहमहमौषधम् ।

मन्त्रोऽहमहमेवाऽऽज्यमहमग्निरहं हुतम् ॥ १६ ॥

"I am the Kratu, I am the Yajna, I am Sradha, I am Aushadha, I am the Mantra (Incantation), I am the clarified butter, I am the Fire, and I am the offering." (16)

NOTE

(a) "Kratu" = Vedic sacrifice

"Yajna" = Sacrifice laid down in Smritis.

"Sradha" = Offering to the manes.

"Aushadha" = Product of herbs for the sacrifice.

Compare Chapter IV, 24.

पिताऽहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रमोङ्कार ऋक् साम यजुरेव च ॥ १७ ॥

"I am the Father, the Mother, the Supporter, the Grandsire of this universe, the one worthy of knowing, the Purifier, the syllable Aum, the Rig, the Yajus, and the Saman." (17)

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥

“ I am the Gati, (the nourisher, the master) the Witness, the Resting-place, the Shelter, the Friend, the origin, the dissolution, the stay, the place where all things are repositied and the inexhaustible Seed.”
(18)

NOTE TO STANZAS 17 and 18

“ Gati ”—that to which the universe reverts after dissolution.

Conf. Chhandogyopanishad, I, 9, 1, where the word “ Gati ” is used in this sense.

The Dāsya (relationship of Master and servant) the Sakhya (relationship of a friend to a friend) the Vatsalya (relationship of a son to his parents) forms of Bhakti are hinted at in these stanzas.

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च मदसच्चाहमर्जुन ॥ १९ ॥

“ I cause heat, I send forth and stop rain ; (I am) immortality, I am death, and I am, O Arjuna, Sat and Asat.”
(19)

NOTE

“ Sat ” = Akshara = the Brahman poised in itself.

“ Asat ” = Kshara = Brahman as manifested manifold.

Also see Chapter VIII, 3 and 4.

त्रैविद्या मां सोमपाः पूतपापा

यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।

ते पुण्यमासाद्य मुनेन्द्रलोकमश्नन्ति

दिव्यान्दिवि देवभोगान् ॥ २० ॥

“ Knowers of Traividya, drinkers of soma-juice, whose sins have been washed away, pray to Me by offering sacrifices for a passage to Svarga-world and reaching the holy world of the Lord of Gods, they enjoy in the celestial regions the celestial pleasures of the Gods.” (20)

NOTE

Compare IV, 25.

ते तं भुक्त्वा स्वर्गलोकं विशालम् क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥ २१ ॥

“ And having enjoyed that spacious Svarga-world, they return to the mortal-world their (stock of) virtue exhausted.

“ In this manner, those who long for the accomplishment of desires, follow the Trai-Dharma and obtain (as the fruit) going and coming.” (21)

NOTE TO STANZAS 20 AND 21

(a) “ Traividya.” This is a technical word and has a very special meaning in Vedic Ritual Phraseology. This threefold science is used in the Soma sacrifice, *vide* Shata Patha Brahman IV, 6, 7, 1 and 2.

“ Threefold, forsooth is science ” et seq.

The Soma-sacrifice is very very ancient and even in its simpler forms was very much complicated.

In it, three classes of professional priests are always engaged and as a rule, a priest did not attempt to master more than one branch and to be, for instance, either a reciter (Hotri) or singer (udgatri). The three branches of this learning separately learnt by each class of these priests constituted collectively “ Trai-vidya ”.

See also Chhandogyopanishad, I, 1, 9.

“By that syllable Aum, does the threefold knowledge (the sacrifice—more particularly the Soma-sacrifice founded on the three Vedas) proceed.”

Conf. also Tervijja Sutta condemning the threefold knowledge of Brahmanas.

(b) “When their stock of virtue is exhausted.”

See Mundakopanishad, I, 2, 10, quoted under stanzas 42, 43, 44, Chapter II.

See also Chhandogyopanishad, VIII, 1, 5 and 6.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

“Those men who worship Me, meditating on Me and on no one else, and who are perfectly attuned with me, I look to their Yoga-Kshema.” (22)

NOTE

“Yoga-Kshema.” See note (E) to stanza 45, Chapter II.

“I look to their Yoga-Kshema.”= I take care of them.

This refers to the Bhaktas referred to in stanzas 13-19.

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयाऽन्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥

“Even those who, devoted to other gods worship (them) full of faith, they also O son of Kunti, worship Me though not in accordance with prescribed rules.” That is Adhidaivata. (23)

अहं हि सर्वयज्ञानां भोक्ता च प्रभुर्देव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥

“ For I am the enjoyer, as well as the Lord of all sacrifices ; as (however) they know Me not truly, therefore do they fall.” (24)

NOTE

“ Knowledge ” is of course higher than sacrifices, *vide* Chapter IV.

यान्ति देवव्रता देवान् पितृन्यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपिमाम् ॥ २५ ॥

“ Worshippers of Gods go to Gods, worshippers of Manes go to the Manes, worshippers of Bhutās go to Bhutās, and those who worship Me come to Me.” (25)

NOTE

The worship of Bhutās (ghosts and goblins) and the worship of the manes (Ancestors) and the worship of gods are very much allied to each other.

“ Bhutas.” “ Nature spirits, beings who dwell in rocks, trees, streams and other natural objects and possess in their own spheres considerable power of doing good or ill. Their worship is due either to affection or fear. They have no concern with the destinies of souls or the observance of the moral Law but much to do with the vagaries of weather, etc.”

“ Pitris ” = manes or Ancestors. Respect and consideration for the dead are feelings which usually inspire this cult. The tribute of offerings and salutations is made to them. This cult of the dead is very ancient. The ordinary dead become powers in the

spirit world and can bless and injure here and the great dead become deities.

“*Deities.* (Devas). The Vedic deities and others.

Worship of Bhutās, Pitris and Devas is the lower stage of Religious life.

They are all manifestations of one force finding expression in human consciousness as well as in physical Phenomena. The whole universe is instinct with one and the same life displaying itself in infinite variety. All deities are forms and passing shapes of one essence.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ २६ ॥

“He who offers up to Me a leaf, a flower, a fruit, even water in sincere feeling of devotion, that presented with devotion, I accept from him whose self is pure.”

(26)

NOTE

This represents the Vaishnavite worship.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

“Whatever you do, O son of Kunti, whatever you eat, whatever sacrifice you make, whatever you give, whatever penance you perform, commit that to Me.”

(27)

NOTE

This is nothing else but a paraphrase of stanza 30, Chapter III.

Surrender of all Action to the Lord was one of the factors of Karma-yoga and this is also made one of the essentials of Bhakti.

(1) Sacrifices (Yajnas).

(2) Gifts (Dana).

(3) Austerities (Tapas).

(4) All other action such as Brahmacharya and study of Vedas were the avenues to higher life in ancient times and the injunction is "All be offered up to the Lord".

The spirit underlying this is well-expressed by a writer :

"Whatever I do, whether auspicious or inauspicious, whether intentionally or unintentionally, all that is committed unto Thee. Moved by Thee, I do it all."
"Be Merged in Divine Life."

This sets forth the second ingredient of the Highest Bhakti (pure devotion). See stanza 7, Chapter XII. Complete self-surrender to the will of the Lord in all actions.

शुभाशुभफलैरेवं मोक्षयसे कर्मबन्धनैः ।

संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥

"In this wise, you will get release from the bonds of Karma, and from the auspicious and inauspicious fruits; and with your self possessed of this Renunciation-Yoga and (thus) released, you will come to Me."

(28)

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥

“I am alike to all beings, to Me, none is hateful—none dear. Those who worship Me with Devotion, they are one with Me and I too am in them.” (29)

See stanza 17, Chapter VII.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

“Even if a wicked man worships Me not worshipping any one else, he must be certainly considered to be good, for he has resolved rightly.” (30)

क्षिप्रं भवति धर्मात्मा शुश्रूक्षन्निति निगच्छति ।

क्रौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥

“He soon becomes of a virtuous spirit, and obtains eternal tranquillity ; O son of Kunti, take it from Me, that My devotee does not get ruined.” (31)

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ ३२ ॥

“O son of Pritha, even those who may be of the womb of sin, also women, Vaishyas and Sudras leaning on Me, attain the supreme goal.” (32)

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥

“What then (need be said) of holy Brāhmanas and Rajarshis who are my Devotees. Having come to this world which is transient and full of misery, worship Me in devotion.” (33)

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥ ३४ ॥

“Set thy mind on Me, become My devotee, sacrifice to Me, bow down before Me (in worship) and making Me your highest goal, and training and discipling yourself in this wise thou shalt certainly come to Me.” (34)

See stanza 65, Chapter XVIII. This sums up the doctrine of “Pure Devotion”.

Thus in the glorious Upanishads of the Bhagawad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Shri Krishna and Arjuna, the ninth discourse, entitled :

THE YOGA OF THE KINGLY SCIENCE AND THE KINGLY SECRET

Note to stanza 17, Chapter IX.

The Sanskrit characters are considered Form-Expressions of Nature.

They are eternal and indestructible “Akshara”—as characters are called.

The vowels are masculine forces, the consonants are considered feminine forces.

The Masculine characters (vowels) are independent, the feminine characters (consonants) are dependents.

The vowels can be pronounced by themselves, the consonants can only be pronounced when united with the vowels.

The vowels are the expressions of the Essence of the Brahman, the consonants are the expressions of the Will-Force of the Brahman (Prakriti that which procreates).

“Aum” therefore represents the Brahman in essence and as Active in Prakriti, Akshara and Kshara together = Purushottama.

CHAPTER X

श्रीभगवानुवाच ।

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १ ॥

Shri Bhagawan said :

“O, you of mighty arms, listen yet again to my excellent speech which I, out of wish for your welfare, make to you who feel interested (in hearing it).” (1)

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिहि देवानां महर्षीणां च सर्वशः ॥ २ ॥

“Neither the hosts of Gods, nor the maharshis (great sages) know My birth because I am verily the Origin of the gods and of the great sages.” (2)

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

“He who knows I am unborn, beginningless, the great Lord of the universe, he is undeluded amongst mortals and he is released from sins.” (3)

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४ ॥

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥

“Will, knowledge, freedom from delusion, forgiveness, truth, restraint (of the senses), tranquillity (of mind), pleasure, pain, birth, and death, fear and fearlessness, harmlessness, quality of treating all alike, gladness (resulting from contentment) penances, gifts, fame and shame, (all these) various modes of beings are from Me alone.” (4 and 5)

NOTE

Conf. Chapter VII, 12. This stanza merely explains in some detail what is already stated in VII, 12.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥

“The seven ancient great sages, and likewise the four Manus, these were sprung of Me, mind-created from them, these creatures here on earth.” (6)

NOTES

(a) “The seven ancient great sages.”

In Bri. Ar. Upanishad, II, 2, 4, and in Vishnu Purāna, 3, 1, 32 and 33, and Matsya Purāna, IX, 27 and 28, and Mahābhārata, 93, 21, they are stated to be as under :

LIST A

- (1) Bharadwaja,
- (2) Jamadagni,
- (3) Vishvāmitra,
- (4) Vasishtha,
- (5) Atri,
- (6) Gautama,
- (7) Kashyapa.

In Mahābhārata, Shānti Parvan, 335, 28 and 29 ; 340, 64 and 65, their names are given as under :

LIST B

- (1) Marichi,
- (2) Angirasa,
- (3) Pulastya,
- (4) Pulāha,
- (5) Kratu,
- (6) Prachetas,
- (7) Vasishtha.

Tilak in his Gita Rahasya states that in this list the name of Angiras is in some places replaced by Bhrigu.

Which of the seven Rishis are referred to in this Shloka ? Mr. C. V. Vaidya, M.A., LL.B., in his Mahābhārata, Mimāṃsa, page 572, states that the Rishis referred to in the stanza are those given in list A above ; Tilak however is of opinion that the Rishis referred to are those given in list B. To interpret Gita by Gita, Tilak's opinion seems to be correct *vide* Chapter X, 25, where Shri Bhagawan says : "I am Bhrigu amongst the Maharshis." Bhrigu's name does not appear in list A. It however occurs in Manu 1, 34 and 35, where they become ten.

(1) Marichi, (2) Atri, (3) Angirasa, (4) Pulaha, (5) Pulastya, (6) Kratu, (7) Prachetas, (8) Vasishtha, (9) Bhrigu, (10) Nārada. In Vishnu Purāna, 1, 7, 5 and 6, the number is stated to be nine, *viz.*, the first seven with two others (1) Bhrigu, and (2) Daksha. Bhrigu stands at the head of the list.

(b) "The four Manus."

According to the theory propounded in Manu and Purānas, Manus are (for one Kalpa) stated to be 14 in number. A Mahāyuga (Quaternion of Krita, Treta, Dvāpara, and Kali age) 4,320,000 years.

Vide note Chapter IV, stanza 8.

A Kalpa (Cycle) $4,320,000 \times 1,000 = 4,320,000,000$ years.

Vide note to stanza 17, Chapter VIII.

A Manwantara $4,320,000 \times 71 = 306,720,000$ years.
Hence within each Kalpa reign 14 Manus.

At the commencement of a Kalpa (cycle) Manus, gods and Rishis for all 14 Manwantaras are selected beforehand. Names of those thus assigned to each Manwantara are given in Manu I, 62 and 63 and in other places.

Six Manwantaras of the present Kalpa have elapsed and we are in the seventh and our Manu is Vaivasvata. The Kali-age in which we are living began 3102 B.C.

(c) The Gita mentions only 4 Manus in this shloka. Apparently the idea of 14 Manus is a later development. Having, however, regard to the fact that the Manusmṛiti and other Purānas speak of 14 Manus, the stanza was attempted by some to be read as under:

"The seven great sages, the four ancient ones, and likewise the Manus." The "ancient" was not treated as an adjective along with "seven" for the Maharshis and "the ancient ones" four in number (as four was

taken to qualify Purvé (ancients) were considered a class apart. The plural Manus was considered to mean the 14 Manus. But then the question was: "who were those 4 ancient ones?"

They were stated to be the 4 mind-created sons of Brahma:

- (1) Sanaka,
- (2) Sanandana,
- (3) Sanatana, and
- (4) Sanatkumāra.

But the difficulty in accepting this interpretation was that these four when asked to create and look after the world refused to do so. *Vide* Vishnu, 1, 7. Hence the universe could not be said to be descended from them.

Moreover they are stated to be seven (the other 3 being (5) Sana, (6) Kapila, and (7) Sanatsujata, in Mahābhārata, Santi-Parvan, 340, 67 and 68.

Another explanation was that the "4 ancient ones" were the Pancharatra Vyubas (Manifestations):

- (1) Vasudeva,
- (2) Sankarshana,
- (3) Pradyumna, and
- (4) Aniruddha.

But how could Shri Krishna be mentioning four Vyubas when He himself was the "Vasudeva". See Vaidya's Mahābhārata Mimāṃsa. (d) C. V. Vaidya in his book referred to above has tried to show that at the time the Bhagawad Gita was composed, only 4 Manus could be inferred from the Rigveda and the Nirukta, page 572.

The explanation is only plausible.

The stanza presents difficulties which have not been so far satisfactorily solved. May not the

reference be to the 4 immediately preceding Vaivasvata, namely :

- (1) Auttami,
- (2) Tāmasa,
- (3) Raivata, and
- (4) Chākshusha.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।

सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥

“ He who knows in very truth, these Manifestations of Mine as well as My power of bringing about the collocation of Guṇas, gets yoked to unfaltering Yoga (meditation) ; of this there is no doubt.” (7)

NOTE

“Yoga” in the first half of the stanza means “power of bringing about collocation of guṇas.” *Vide* Notes to stanza 25, Chapter VII.

In the second half it evidently means Yoga (meditation and concentration).

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥

“I am the source of all things and all things proceed from Me ; in this belief, the wise endued with meditation worship Me.” (8)

मच्चित्ता मद्वतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥

“With their minds placed in Me, dedicating their lives to Me, studying, discussing together with each other, speaking constantly about Me, they feel happy and rejoice amongst themselves.” (9)

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥

“To those who are constantly earnest-minded and who worship Me with zest, to them I give Buddhi-yoga by which they attain to Me.” (10)

NOTE

(a) “Priti Purvakam” (with zest).

Conf. “Priyamānaye” in stanza (i) Priti means interest, zest. Conf. Buddhist Psychology, by Mrs. Rhys Davids, page 94. “Priti” (Buddhist Piti) intellectual interest, zest.

“Interest of pursuit as compared with the sukha of realization.”

(b) “Buddhiyoga.” See notes to stanza 72, Chapter II, and also note on “Buddhi Yoga” (Introduction).

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

“For such as these, I standing in My own Nature, and out of compassion for them, dissipate with the shining lamp of knowledge, darkness born of ignorance.” (11)

अर्जुन उवाच ।

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥

Arjuna said :

“ You the Supreme Brahman, the Supreme Abode, the most Supreme Purifier ; all the Rishis (sages) as well as the Devarishi (Divine Sage) Nārada, also Asita, Devala, and Vyāsa speak of you the Eternal, the Divine person the First God, the unborn and the All-pervading ; and so, too, you tell me.” (12 and 13)

NOTE

(a) “ Devarshi Nārada.” See Mahābhārata, Shānti Parvan, Chapter 230, which gives the qualifications which make “ Nārada ” a “ Devarshi ”.

(b) “ Asita and Devala.” See Shānti Parvan, Chapter 318, where these Rishis are given in the list of Sāṁkhya teachers. Also Chapter 229, where Devala expounds his teachings. Also Chapter 275, where Asita’s teachings are referred to.

(c) “ Vyāsa ”—the reputed compiler of the Vedas and Mahābhārata. See also Chapters 231 *et seq.* Mahābhārata Shukānaprashna.

सर्वमेतद्वत् मन्त्रं यन्मां वदसि केशव ।

न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ १४ ॥

“ O Keshava, I believe all this, what you have said, to be true, O Bhagawan, neither gods nor den ons (can) comprehend your manifestations.” (14)

NOTE

“ Dānavas ” = Sons of Danu = Enemies of gods = Demons.

स्वयमेवात्मनाऽऽत्मानं वेत्थ त्वं पुरुषोत्तम ।

भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

“O you Purushottama, (Best of persons) you yourself know your-self by your-self, manifestor of all things, Lord of all beings, god of gods, protector of the universe.” (15)

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।

याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६ ॥

“Be pleased to declare without omitting anything your Divine manifestations, by which manifestations, you pervade all these worlds.” (16)

कथं विद्यामहं योगिस्त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १७ ॥

“Always thinking of you, how should I know you, O Yogin ; O Bhagawan, in what forms (modes) are you to be meditated upon by me.” (17)

NOTE

“Yogin.” He is so called as he possesses the power of bringing about collocation of guṇas thus being Ishvara (Lord).

विस्तेरणात्मनो योगं विभूतिं च जनार्दन ।

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १८ ॥

“O Janārdana, describe again in full your power of bringing about collocation of Guṇas and your manifestation. I feel no satiety hearing this nectar (of your speech).” (18)

श्रीभगवानुवाच ।

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥

Shri Bhagawan said :

“ Well then, I shall tell you, O best of Kauravas, about my chief Divine manifestations ; there will be no ending if I dilate fully upon all of them.”

(19)

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥

“ O Gudā Kesha, I am the Ātman (Self) seated in the hearts of all beings ; I am the beginning, the middle and the end also of all beings.”

(20)

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।

मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥

“ I am Vishnu, among the Ādityas and the Radiant Ravi (Sun) among the shining bodies ; I am Marichi among the Maruts and the Moon among the Nakshatrās.”

(21)

NOTE

(a) “ Ādityas ”—sons of Aditi.

See the following from Vishnu Purāna.

“ Amongst Kashyapa's 13 wives were Diti and Aditi.

There were 12 celebrated deities in a former age called Tushitas, who during the reign of the last Manu Chākshusha said amongst themselves.

“Come let us quickly enter into the womb of Aditi that we may be born in the next Manwantara . . . accordingly they were born the sons of Kashyapa the son of Marichi by Aditi ; thence named the 12 Ādityas whose names were :

- | | |
|---------------|---------------|
| (1) Vishnu, | (7) Vivasvat, |
| (2) Sakra, | (8) Savitri, |
| (3) Aryaman, | (9) Mitra, |
| (4) Dhuti, | (10) Varuna, |
| (5) Tvashtri, | (11) Ansa, |
| (6) Pushan, | (12) Bhaga. |

Vishnu is No. 1 in the list—hence he is mentioned in our sloka.

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।

इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २२ ॥

“I am Sāma-Veda among the Vedas, (and) I am Indra among the gods, I am Mind (Manas) among the senses, and I am consciousness among (living) beings.” (22)

NOTE

See Chapter IX, 17, where the three Vedas Rig, Yujur, and Sama are mentioned. At present 4 Vedas are acknowledged, Gita mentions only 3. It does not refer to the Atharvana.

“I am Sāma-Veda among the Vedas.”

This refers to a very very old tradition.

See Satapatha XII, 8, 3, 23, where it is stated :

“And, indeed, the Sāman is the essence of all the Vedas.” Conf. Chhandogyopanishad, 1, 1, 2.

“The essence of all beings is the earth, the essence of the earth is water, the essence of water is the plants, the essence of plants man, the essence of man speech, the essence of speech the Rig-Veda, the essence of the Rig-Veda—the Sama-Veda, the essence of the Sama-Veda the udgitha (which is Om).”

The Sama-Veda consists of stanzas taken (excepting 75) entirely from the Rig-Veda which were meant to be sung to certain fixed melodies.

(b) “I am Indra among the Gods”—as Indra both in Vedic and post-Vedic times was the King of Gods.”

(c) “I am mind among the senses.”

See Chapter III, stanza 6, notes.

See Vishnu Purāṇa, Book I, Chapter XV.

रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ।

वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३ ॥

“And I am Shankara among the Rudras, the lord of wealth among Yakshas and Rakshasas, and I am fire (Pāvaka) amongst the Vasus, and Meru among the high-topped mountains.” (23)

NOTES

(a) “Shankara among the Rudras.”

(b) “Lord of wealth”= Kuvera.

Rudras are 11 in number. In Mahabhārata, Anushasan Parvan, Chapter 150, their names are given as under :

- | | |
|-------------------|-----------------|
| (1) Ajaikpāda, | (7) Trayambaka, |
| (2) Ahirbudhanya, | (8) Maheshvara, |
| (3) Pinaki, | (9) Brishakapi, |
| (4) Aparajita, | (10) Shambhir, |
| (5) Rila, | (11) Havan. |
| (6) Pitri Rupa, | |

Kuvera is a King of Yakshas. "Brahma had a mental son Pulastya who again had a mental son named Gaviputra Vaisrava (Kuvera). The latter deserted his father and went to Brahma who made him immortal and appointed him *to be the god of Riches* with Lanka for his capital and the car Pushpaka for his vehicle."

See Mahābhārata.

"Yakshasas." They are guardians of the hidden treasures of Kuvera. See for a full account of them Mahābhārata, Sabha Parvana. "Rakshasas." They are mythologically speaking enemies of men. They are divided into three classes, one of which is ranked with the attendants of Kuvera. Hence their mention in the stanza.

See Wilkins' *Hindu Mythology*, page 501.

(c) "I am fire among the Vasus." Refer also to Mahābhārata, Anu., 150, where a different list is given.

See Bri. Ar. Upanishad, III, 9, 3.

(3) "He asked 'Who are the Vasus?'

Yajnavalkya replied :

(1) Agni, (2) Prithvi, (3) Vāyu, (4) Antariksha, (5) Aditya, (6) Dyu, (7) Chandramas, (8) Nakshatras."

(d) "Meru." The highest mountain of Hindu mythology.

According to mythological geography there are seven island-continent surrounded by seven seas. Jambu-Dvipa (the world) is the innermost of these. In the centre of this continent rises the golden mountain Meru rising 84,000 leagues above the earth.

Meru is buttressed by 4 other mountains each 10,000 leagues in height of which one is Mandāra used as a pivot for the churning of the ocean. See

Mahābhārata, Bhishma Parvan, Chapters 5, 6, 7, 8.
And also Vishnu 2.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।

मेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥

“ And know Me, O Arjuna, to be Brihaspati the chief among Purohita (Priests).

I am Skanda among generals and I am the ocean among reservoirs of water.” (24)

NOTE

(a) “ Brihaspati.” Preceptor of Devas. See Sata-patha, V, 3, 1, 2. “ For Brihaspati is the Purohita of gods.”

(b) “ Skanda ” - Kartikeya Generalissimo of celestial armies. Generally spoken of as son of Shiva and Pārvati.

See Shiva Purāna also Skanda-Purāna.

महर्षीणां भृगुरहं गिरामस्येकमक्षरम् ।

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥

“ I am Bhrigu among the great sages, I am the single syllable (Om) among the words ; amongst sacrifices I am Japa-Yajna and the Himālaya among the mountains.” (25)

NOTE

(a) “ Bhrigu.” See above stanza 6 of this Chapter.

(b) “ Syllable Om.” See Chapter VIII, stanza 13.

(c) “ Japa.” Recitation of the names of the Lord,

The author having generalised the meaning of the word Yajna (Sacrifice), *vide* Chapter IV and other places now calls "Japa" also a Yajna—not only this but the highest form of a sacrifice.

"Silent meditation on the names of the Lord Japa. See Mahabharata, Shānti Parvan, Chapters 197-200.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

"(I am) the Aswatha among all trees and Nārada among celestial sages, Chitraratha among the Gandharvas, the sage Kapila among siddhas." (26)

NOTES

(a) "Aswatha." The peepul, *Ficus Religiosa* sacred to Vishnu.

(b) "*Nārada*." According to Manu one of the mental sons of Brahma though Vishnu Purana does not include him amongst them. He is the messenger of Gods. A Purana bears his name. See Vishnu Purana where he is said to be the son of Kashyapa and a daughter of Daksha.

He is said to have revealed "Rāmāyana" to Valmiki.

(c) "Chitra-ratha" King of Gandharvas—Divine bards and singers in the Court of Indra. See Vishnu Purana.

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।

ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ २७ ॥

"Among horses know Me to be Uchhaissravas brought forth by the (labours for) nectar, and

Airavata among the great elephants and ruler of men among men.” (27)

NOTE

(a) “ Uchhaissravas = Indra’s horse.

(b) “ Airavata ” Indra’s elephant.

See “ Churning of the Ocean ” story in Mahā-bharata, Book I, Chapter 15.

आयुधानामहं वज्रं धेनूनामस्मि कामधुक ।

प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ २८ ॥

“ I am Vajra (the thunderbolt) among weapons, Kamadhuk among cows ; I am Kandarpa which generates, amongst serpents I am Vāsuki.” (28)

NOTES

(a) “ Thunderbolt ”—Indra’s weapon.

(b) “ Cow of plenty ”—see “ Churning of the ocean story above referred to ”.

(c) “ Kandarpa ”—God of Love.

(d) “ Vāsuki ”—King of snakes in the underworld. Also called sesha.

See “ Churning of the ocean ” story.

अनन्तश्चामि नागानां वरुणो यादसामहम् ।

पितॄणामर्यमा चास्मि यमः संयमतामहम् ॥ २९ ॥

“ I am Ananta among the Nagas, I am Varuna among the inhabitants of water, I am Aryaman amongst the Pitris (manes) I am Yama amongst all those who judge and rule.” (29)

NOTES

(a) “ Varuna.” See Vishnu Purāna, where “ Varuna ” is described as the god of the ocean.

(b) "Yama." Yama fulfills the office of a judge of the dead as well as sovereign of the damned. All that die appear before him and are confronted with Chitra Gupta—the Recorder—by whom their actions have been registered. The virtuous after judgment are conveyed to Svarga, while the wicked are driven to the different regions of Naraka '(hell)'. (Vishnu Purāna.)

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।

मृगाणां च मृगेन्द्रोऽहं वैनतयश्च पक्षिणाम् ॥ ३० ॥

"I am Prahlāda among the Daityas, and Kāla amongst those who count. Amongst beasts I am the Lord of beasts and I am son of Vināta among the birds." (30)

NOTE

(a) "Prahlāda." See the very interesting story in Vishnu Purāna. The denouement of the story was that after his father Hiranya Kasipu had been put to death by Vishnu in the form of Man-lion, Prahlāda became the sovereign of the Daityas.

(b) "Son of Vināta"—Garuda the vehicle of Vishnu.

See Vishnu Purāna.

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ ३१ ॥

"I am the wind among those that blow, I am Rama among those that wield weapons; amongst fishes I am Makara, and amongst streams the Jāhnavi." (31)

NOTES

(a) "Makara"—a fish represented with a long snout something like the proboscis of an elephant.

(b) "Jahnavi." The Ganges, the chief of the sacred streams of India. See Vālmiki's Rāmāyana where birth of the Ganges is described.

When Bhagiratha was bringing the Ganges down, the waters flooded the sacrificial fires of Jahnu—a saint. In anger, he drank up its waters and Bhagiratha's work seemed to be fruitless. But at the intercession of the King and Brahma, the saint allowed the waters to flow—from his ears. From this fact one of the many names of Gangā is Jāhnavi—or daughter of Jahnu.

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥

"Of created things, I am, O Arjuna, the beginning, the middle and the end; of all sciences, I am the science of the Adhyātma, and I am debate of the debaters." (32)

NOTE

(a) "Of all sciences I am the science of the Adhyātma." "Adhyātma"—"pertaining to the self". See Chapter VIII, stanza 3.

Conf. Mundaka 1st, Khandas 4 and 5, "the higher knowledge is that by which the indestructible (Brahman) is apprehended."

See also note on "Vijnana," stanza 30, Chapter VII. "Adhyātma vidya" thus corresponds to "knowledge" properly so called.

(b) "Vāda" (debate). By Nyāya Philosophy "Vāda" is defined as under :

"When two opposite parties dispute over their respective theses—such as the doctrines that there is or is not an Ātman in which each of them tries to prove his own thesis with reasons, each of the theses is called a Vāda."

अक्षगणामकारोऽस्मि द्रन्द्रः सामासिकस्य च ।

अहमेवाक्षयः कालो धाताऽहं विश्वतोमुखः ॥ ३३ ॥

"Among letters, I am the letter (A) (in Sanskrit Alphabet) and among the group of compounds the copulative compound ; I am also the inexhaustible Time, the Preserver whose face is turned on all sides." (33)

NOTE

(a) "Among letters, I am the letter A."

See Aitareya-Aranyaka, III, 2, 3, 4.

"What we call the person of the Metres is this collection of letters. Its essence is the vowel (a)."

(b) "Copulative compound."

Telang's note on this is as under :

"This is said to be the best because all its members are co-ordinate with one another not one depending on another."

See also Pāṇini's Ashtādhyayi.

मृत्युः सर्वहरश्चाहमुद्धश्च भविष्यताम् ।

कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ ३४ ॥

"I am death which seizes all, and I am the source of all what is to be ; and among females I

am fame, fortune, speech, memory, understanding, fortitude, forgiveness.” (34)

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।

मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ ३५ ॥

“Likewise among Sāman Hymns, I am the Brihat-Sāman, and I the Gāyatri among metres; I am Mārgashirsha among the months, the spring among the seasons.” (35)

NOTE

(a) “Brihat-Sāman.” See Muir S. T., Vol. I, page 16.

(b) “Gāyatri”—being the chief metre.

(c) “Mārgashirsha.” Tilak’s note is as under:

“Among the months the first place is given to this month (Mārgashirsha) as in those days, twelve months were counted from Mārgashirsha.

See Mahābhārata Anu, 106 and 109.

Vālmiki Rāmāyana, 3, 16.

See also Tilak’s “Orion” and *Modern Review* for March, 1926.

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ ३६ ॥

“I am the gambling of cheats; I am the glory of the glorious; I am victory, I am resolute determination; I am goodness of the good.” (36)

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७ ॥

“ I am Vāsudeva of the Vrishnis and Dhananjaya (Arjuna) of Pāndavas. Among sages also I am Vyāsa, and among the discerning ones the discerning Ushanas.” (37)

NOTE

(a) “ Vrishnis.” At a time before the epoch of Pānini a tribe named the Yādavas occupied the country between Muthra and the shores of Gujrat. Septs of this tribe were called Krishnis and Sattvattas. Krishna belonged to the Sept of Vrishnis or Sattvattas.

(b) “ Ushanas ” Shukracharya Preceptor of Daityas. See Matsya Purāna.

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।

मौनं चैवाम्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३८ ॥

“ I am the rod of those that rule and the policy of those that desire success. Amongst the secrets I am silence, I am the knowledge of those that have knowledge.” (38)

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ३९ ॥

“ And, O Arjuna, I am in like manner that which is the seed of all things and there is not anything animate or inanimate which is without Me.” (39)

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।

एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥

“ O terror of your foes, there is no end to my divine manifestations and many which I have mentioned are by way of example.” (40)

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ ४१ ॥

“ Whatever thing (there is) of power, or glorious or (pre-eminent) know all that to be produced from portions of my glory.” (41)

अथवा बहूनैतेन किं ज्ञातेन तवार्जुन ।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२ ॥

“ Rather O Arjuna, what have you to do knowing all this at large, I stand supporting all this by (but) a single portion of My-self.” (42)

NOTE

(Conf. Purusha-Sukta, R. V., X, 90.)

Thus in the glorious Upanishads of the Bhagawad Gita the science of the Eternal, the scripture of Yoga, the dialogue between Shri Krishna and Arjuna, the tenth discourse, entitled :

THE YOGA OF SOVEREIGNTY

CHAPTER XI

अर्जुन उवाच ।

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।

यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥

Arjuna said :

“The words which have been spoken by you, out of loving kindness for me (embodying as they do) the supreme mystery—which goes by the name of Adhyātma—by them my delusion has been dissipated.” (1)

NOTE

“Adhyātma.” Conf. Chapter VIII, stanza 3.

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।

त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २ ॥

“(Both) origin and dissolution of beings—have been heard by me at length from you O lotus-eyed one and also your inexhaustible greatness.” (2)

एवमेतद्यथाऽऽत्थ त्वमात्मानं परमेश्वर ।

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥

“O Highest Lord, just as you have *described* yourself, I am, O Purushottama, desirous of *seeing* your Divine Form.” (3)

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ३ ॥

“O Lord, if you think it is possible for me to see you thus, O Yogeshwara, be pleased to show Me your inexhaustible Self.” (4)

NOTE

“Yogeshvara.” See notes to stanza (7), note (b), Chapter X. Also stanzas 17 and 18 of that Chapter.

Madhusudana translates “Yogeshvara” as one who possesses the so-called 8 Vibhuties. *Vide* Patanjali's 'Yoga-Sutras, III, 45.

श्रीभगवानुवाच ।

पश्य मे पार्थ रूपाणि शतशोऽथ महस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥

Shri Bhagawan said :

“O son of Pritha, see my Forms in hundreds and in thousands—various, divine, and of various colours and shapes.” (5)

पश्यादित्यान्वसून् रुद्रानश्विनौ मरुतस्तथा ।
बहून् यदृष्टपूर्वाणि पश्याश्चर्याणि भाग्य ॥ ६ ॥

“See the Adityas, the Vasus, the Rudras, the two Ashvins and the Maruts likewise, O Bhārata,

see things wonderful in numbers and never seen before." (6)

NOTE

(a) For "Ādityas" . . . "Rudras and Maruts." See notes in Chapter X.

(b) "The two Ashvins." The Ashvins are regarded as the physicians of the gods. See the story about them in Śatapatha Br. IV, I, 5, et seq., how they made Chyavana the Bhārgava whole. They wander about making cures. Mantras are found in Rig-veda addressed to them. They could restore youth and vigour to the aged and decrepit.

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।

मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥ ७ ॥

"O Gudākesha, behold to-day in this my body the whole world animate and inanimate, (all) in one, and whatever else you wish to see." (7)

NOTE

Conf. Mundaka, II, 1, 3, 5 and 9.

न तु मां शक्यमे द्रष्टुमनेनैव स्वचक्षुषा ।

दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

"(As) you will not be able to see Me merely by means of this physical eye of yours, I give you the eye-divine. See my Yoga." (8)

NOTE

(a) "Eye-Divine."

See in this connection the following from Mrs. Rhys Davids 'Buddhist Psychology'.

“The possible alternative or serial states that might then be induced by Jhāna practices are described under eight heads as follows :

(1) Discernment of the interrelation between body and mind clearly revealed, as when the purity of a fine gem is being properly seen owing to its being threaded on a string.

(2) Supernormal hearing of sounds, voices, both human and celestial, the distant becoming near.

(3) Discernment of another person's consciousness.

(4) Reminiscence of former lives : ‘He recalls several previous sojournings, namely, one or more rebirths . . . in such a place such as my name . . . family . . . term of life . . . as if a man were to travel and, on coming home, should know where he had been and what he had done.’

(5) Supernormal vision, or discernment of the destinies of beings deceasing and being reborn, ‘faring according to their deeds . . . just as a man from a balcony might watch persons entering or leaving the house, walking along the streets, seated at the cross-roads ; and would know whither each was bound.’

(6) Discernment and conscious extirpation of the influence of sense-desires, desire for rebirth, and of the mental obfuscation of ignorance. (These are likened to intoxicating drugs, or asavas, and a fourth, speculative opinion, came to be added generally.) ‘As if from the bank of a mountain tarn of water, clear, translucent, serene, one were to look down and discern the shells, the fishes and the pebbly bottom.’

(7) Evoking or creating a phantom body (literally, ‘made of mind’), the double of one's own body.

(8) Supernormal locomotion, or movements in which gravitation and opacity cease to obstruct.”

No. 5 is called the Dibba Chakṣu (celestial eye).

“The eye of flesh, the eye-divine.

And eye of insight—best of all.”

See also the following from page 317 “Hinduism and Buddhism” by Sir Charles Eliot.

“The five states or faculties which follow are often called ‘Abhinna’ or transcendental knowledge. They are: Iddhi (or the wondrous gift), the heavenly ear, which hears heavenly music, the knowledge of others’ thoughts, the power of remembering one’s own previous births, the Divine eye which sees the previous births of others.”

He adds in the footnote “Christian visions of Hell, purgatory and paradise are another instance of the Divine Eye which thinks it can see the whole scheme of things entire”.

See also Patanjali’s Yoga-Sutras, III, 36.

It will be noticed that this power (divine eye) according to Buddhists was acquired by him who practised the Jhānas. It was personal to him “who with consciousness (mind) thus concentrated (in Fourth Jhāna) made pure, translucent cleared void of defilement, made supple, wieldy, firm, imperturbable, applied himself and bent over—the mind to knowledge and vision”. Buddha possessed this Divine Eye.

It means, according to Buddhists, perfect knowledge of the operation of Karma and hence a panoramic view of the universe. Here Shri Krishna confers this “Eye Divine” upon Arjuna. How was this possible? If it be possible, then it can only mean that Arjuna was hypnotised by Shri Krishna—for Arjuna was not an adept in Yoga (Meditation) to possess this divine eye.

The “divine eye” in Buddhism presented a panoramic view of the universe, here the function

assigned to it was "seeing the Lord Himself". And this was necessary to be done as Buddhists did not find any God with the Divine eye, they saw an endless chain of causation and never found any Divinity. According to the author it is Divinity which is the substratum of all that exists.

सञ्जय उवाच ।

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।

दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥

Sanjaya said :

"Having said this, O King, the great Yogeshvara Hari, then showed to Arjuna his Supreme Divine Form." (9)

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥

"Of many mouths and eyes and having many wonderful sights (in it), (adorned) with many heavenly ornaments, possessing many upraised celestial weapons." (10)

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।

सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

"Wearing celestial flowers and robes, anointed with heavenly perfumes, full of every wonder, the Eternal God, whose countenance is turned in all directions." (11)

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सास्याद्भामस्तस्य महात्मनः ॥ १२ ॥

“If in the heavens the lustre of a thousand suns burst forth all at once, that would be like the lustre of that Mighty One.” (12)

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनंकथा ।

अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥

“The son of Pandu then beheld within the body of the God of Gods, the whole universe divided forth into its vast variety.” (13)

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

“Then that Dhananjaya, over-whelmed with wonder and with hair standing on end, bowing down his head addressed with joined hands (the following) to the Lord.” (14)

अर्जुन उवाच ।

पश्यामि देवांस्तव देव देहे सर्वास्तथा भूतविशेषसङ्घान् ।

ब्रह्माणमीशं कमलासनस्थमृषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

Arjuna said :

“O God, I see in your body the Devas (gods) and all the groups of various beings ; Brahmā—the Lord having Lotus as His seat, all the sages, and the heavenly serpents.” (15)

NOTE

(a) "I see in your body the Gods and all the groups of various beings."

Conf. Mundaka, II, 1, 7.

"From him, the many Devas, too are begotten, the 'Sādhyas' (genii) men, cattle, birds, etc."

(b) "Brahmā—the Lord having lotus as his seat."

See Mahābhārata and Varāha Purāna. Where Brahma is said to have issued from a lotus that sprang from the navel of Vishnu. The account in the Varāha Purana is as under:

"The supreme God Nārāyana having conceived the thought of creating this universe, considered also that it was necessary that it should be protected after it was created, 'but as it is impossible for an incorporeal being to exert action, let me produce from my own essence a corporeal being by means of whom I may protect the world'. Having thus reflected the pre-existing Nārāyana created from his own substance an ungenerated and Divine Form on whom he bestowed these blessings. 'Be thou the framer of all things, O Vishnu, be thou always the protector of the three worlds and the adored of all men.'

"The supreme spirit then resumed His Essential nature. Vishnu as he meditated on the purpose for which he had been produced sank into a mysterious slumber and as in his sleep he imagined the production of various things a lotus sprang from his Navel. In the centre of this Lotus Brahmā appeared."

(c) Brahmā is the first creator, the Vedic Prajapati.

See also Vishnu Purāna. "There are two states of this Brahmā, one with and one without shape; one perishable, and one imperishable; which are inherent

in all beings. The imperishable is the supreme Being, the perishable is all the world.

“The blaze of fire burning in one spot diffuses light and heat around, so the world is nothing more than the manifested energy of the supreme Brahman. Brahmā, Vishnu and Shiva are the most powerful energies of God.”

See also Manu Chapter I, 9 and 11.”

अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

नान्तं न मध्यं न पुनस्तर्वादिं पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥

“I see you having many arms, bellies, mouths and eyes, (I see you) on all sides with countless forms, O Lord of the universe and O you of All Forms, I do not see your end, middle or beginning.” (16)

NOTE

See Purusha-Sukta (R. V., X, 90). As well as Mundaka the whole of 2nd Mundaka.

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।

पश्यामि त्वां दुर्निरीक्ष्यं समन्तात् दीप्तानलार्कद्युतिमप्रमेयम् ॥

“I see you bearing a diadem (coronet), a mace, and a discus (quoit) a mass of splendour, flaming on all sides, difficult to gaze at and having on all sides the effulgence of a blazing fire or sun, immeasurable.” (17)

NOTE

In the Purānas, Vishnu (Shri Krishna is according to them, an incarnation of Him) is represented with

four arms, in one of his right hands, he holds a conch (Shankha) and in the other a flaming discus (chakra) which destroys enemies and returns after it is flung ; in one left hand, he holds a mace and in the other a lotus bloom. He rides upon Garuda and is dressed in yeilow robes and wears a coronet.

Our stanza refers to this representation of Shri Krishna.

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।

त्वमव्ययः शाश्वतधर्मगोप्ता मनातनम्बं पुरुषो मतो मे ॥१८॥

“ You are the supreme indestructible, to be known, you are the supreme support of this world, you are inexhaustible, Eternal Protector of Dharma (righteousness) you are the eternal person, such is my belief.” (18)

NOTE

See Chapter IV, stanza 8.

अनादिमध्यान्तमनन्तवीर्यमनन्तबाहुं शशिमूर्यनेत्रम् ।

पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥

“ I see you without beginning middle and end, of boundless strength, with countless arms having the sun and the moon as your eyes, with mouth of flaming fire, burning this whole universe by your effulgence.” (19)

NOTE

“ Having the sun and the moon as your eyes ” wherever “ Viraj ” (Virātsarupa) is described the sun forms the eye. See Br. Ar., I, I, I. Also Satapatha, X, 6, 4.

“Virat is the all--the hypostasisation of the conception of the world, as a whole. It is the totality of things, the sum of all existence. “This is He, the internal Ātman of all created Beings whose head is Agni, whose eyes are the sun and the moon, whose ears are the four directions, whose speech is the Vedas, which have emanated from Him, whose breath is Vayu, whose heart is all the universe and from whose feet the earth proceeded.” Mundaka, II, I, 4.

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

दृष्ट्वाऽद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥२०॥

“The space between the heaven and the earth and all the directions are verily pervaded by you alone, having seen this wondrous awful Form of yours, O great one, the triad of the worlds has become affrighted.” (20)

अमी हि त्वां मुग्धसङ्घा विशन्ति

केचिद्धीताः प्राञ्जलयो गृणन्ति ।

स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः

स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥

“These groups of Gods are entering into you ; some being afraid, are praying with folded hands ; the groups of the great sages and Siddhas saying ‘Svasti’ praise you with abundant praises.” (21)

रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।

गन्धर्वयक्षासुरसिद्धसङ्घाः वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥

“The Rudras, the Ādityas, the Vasus and those that be Sādhyās, Vishve (All—the Gods) the two Ashvins, the Maruts and the Ushmapas, groups of Gandharvas, Yakshas, Demons, and Siddhās behold you all of them filled with amazement.” (22)

रूपं महत्ते बहुवक्त्रनंत्रं महाबाहो बहुबाहुरूपादम् ।

बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाऽहम् ॥२३॥

“O you of Mighty Arms, seeing this great Form of yours comprised of countless mouths and eyes, and of innumerable arms, thighs, feet, bellies, fearful jaws; the world, and also I myself have got frightened.” (23)

नभःस्पृशं दीप्तमनेकवर्णं

व्यात्ताननं दीप्तविशालनंत्रम् ।

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा

धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥

“Seeing you touching the skies, radiant, of countless colours, with gaping mouth, with large blazing eyes, my internal self has got frightened, O Vishnu, I do not possess courage or tranquillity.” (24)

दंष्ट्राकरालानि च ते मुग्धानि दृष्ट्वैव कालानलमग्निमानि ।

दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवाम ॥

“Having seen, your mouths of fearful jaws, and resembling the Time-Fire of destruction I cannot recognise directions nor do I feel any comfort. Be

gracious, O Lord of Gods the abode of the whole universe.” (25)

अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसङ्घैः ।
भीष्मो द्रोणः सूतपुत्रस्तथाऽसौ सहास्मदीयैरपि योधमुख्यैः ॥
वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥२७॥

“And all these sons of Dhritarashtra, now with all those groups of rulers of the land, Bhishma and Drona and this charioteer's son likewise, together with our principal warriors also are hastily precipitating into your mouths discovering such frightful rows of teeth. And some with their heads sorely mangled are seen to be stuck in the spaces between the teeth.” (26 and 27)

NOTE

“Charioteer's son—Karna who was really the eldest brother of the Pandavas but immediately on birth was abandoned by Kunti and was then brought up by a Charioteer. Karna was told of his true origin by Bhishma on his death-bed and advised to join the Pandavas but he refused.

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।

तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति ॥

“As the many rapid currents of rivers' waters roll on to meet the Ocean's bed, even so do these heroes of the human world rush on towards and enter in your flaming mouths.” (28)

NOTE

Conf. Mundaka, III, 2, 8.

“As the flowing rivers disappear in the sea, losing their name and form, thus a wise man, freed from name and form goes to the divine person who is greater than the great.”

यथा प्रदीपं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः ।

तथैव नाशाय विशन्ति लोकास्तवापि वक्त्राणि समृद्धवेगाः ॥

“As troops of insects with increased speed enter the flaming fire to their own destruction, so even these people enter your mouths with increased speed to their destruction.” (29)

NOTE

Conf. Mundaka, II, I, 1.

“This is the truth. As from a blazing fire sparks being like unto fire, fly forth a thousandfold, thus are various beings brought forth from the imperishable, my friend, and return thither also.”

लेलिह्यमं ग्रसमानः समन्ताल्लोकान्ममग्रान्बद्धनैर्ज्वलद्भिः ।

तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥

“Swallowing all these people, you are licking them over and over again from all sides with your blazing mouths. Your awful beams O Vishnu, filling the whole universe with effulgence shine forth on all sides.” (30)

NOTE

Conf. Mundaka, II, 2, 10.

“The sun does not shine there, nor the moon, and the stars, nor these lightnings and much less this

fire. When He shines, every thing shines after Him, by His light all this is lighted."

This verse also occurs in Svet. Upanishad, VI, 14.

आख्याहि मे को भवानुग्रहो नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥

"Tell Me who are you in this fierce form, reverence be to thee, O Chief of the gods. Be gracious.

"I wish to know you, the Primeval one, for I do not understand your 'Pravrittam'." (31)

NOTE

"Pravrittam" reminds one of Pravritti which is an eternal rhythm playing and pulsing outwards from spirit to matter.

श्रीभगवानुवाच ।

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥

Shri Bhagawan said :

"I am Time (Kāla=death) the fully developed, the destroyer of the worlds ; and I am engaged here in destroying the worlds ; even without you, all the warriors in the armies of the enemies shall cease to live." (32)

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून्मुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

“ Therefore stand up, gain fame, and vanquishing your enemies, enjoy the kingdom full of prosperity ; (all) these have been killed by Me already, O, Savyasāchin (Arjuna), be you only the instrument.”
(33)

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथाऽन्यान्पि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्टा युध्यस्व जेतासि रणे सपत्नान् ॥

“ Kill Drona, Bhishma, Jayadratha, Karna and also other heroes of the war (already) killed by Me ; be not disturbed, fight, you will defeat your rivals in the field.”
(34)

सञ्जय उवाच ।

एतच्छ्रुत्वा व वनं केशवस्य कृनाञ्चलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥३५॥

Sanjaya said :

“ Hearing these words of Keshava, the wearer of coronet (Arjuna), trembling, having bowed down with joined palms, spoke again to Krishna, having prostrated himself in reverence with feelings of fear and with broken accents.”
(35)

अर्जुन उवाच ।

स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥

Arjuna said :

“ It is no wonder, O Hrishi-Kesha, that the universe is delighted and rejoices because of your

renown, the evil spirits flee, terrified, in all directions and the group of Siddhās bow down in adoration before You.” (36)

कस्माच्च ते न नमेरन्महात्मन् गरीयमे ब्रह्मणोऽप्यादिकर्त्रे ।

अनन्त देवेश जगन्निवाम त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

“O great-souled one, wherefore should they not bow down before You who are greater than Brahmā, and are the Prime creator, Infinite, Lord of gods, in whom the world abides, you the Imperishable, that which is Sat, that which is Asat and that which is beyond them.” (37)

त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम् ।

वेत्ताऽसि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥

“You are the Primal God, the Ancient person, you are the supreme resting-place of this universe (after dissolution). You are the knower, and that which is the object of knowledge, you are the Supreme Goal, O you of infinite form, by you the universe was spread out.” (38)

NOTE

“You are the knower, etc.”

Compare Svet., III, 19 and 21.

“He *knows* what can be known, but no one knows Him; they call him the First, the Great person.”

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।

नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥

“ You are Vāyu, Yama, Agni, Varuna, the moon, Prajapati and you are the Great grand-father. Hail, Hail to you, a thousand times and again and again Hail to you.” (39)

NOTE

(a) Conf. Svet., IV, 2.

“ That (self) indeed is Agni, it is Āditya, it is Vāyu, it is Chandramas (the moon), the same also is the starry Firmament, it is Brahman (Hiranyagarbha) it is water, it is Prajapati (Vira).

(b) (1) “ Vāyu.” God of winds ruling over the atmosphere.

(2) “ Yama ” King of the dead, the first to have discovered the way to the other world, and guide of those who depart this life. According to the Purānas the deeds of the dead are weighed before him, and the wicked receive punishment at his hands. He is son of Vivasvata (Sun).

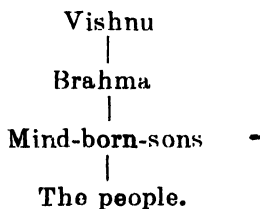
See Rig-Veda, X, 14. 1.

“ Him who along the mighty heights departed,
Him who searched and spied the path for many,
Son of Vivasvata, gatherer of the people.
Yama the king, with sacrifices worship.”

(3) “ Agni.” God of Fire, Rig-Veda is full of Hymns to Him.

(4) “ Varuna.” God of waters. See note under.

(5) “ Prapitamaha.”



Hence grandsire.

(c) When compared with Svet. Upa., IV, 2, our stanza presents a difference which is very significant.

In the Svet. the scheme seemed to be Agni (Lord of Fire) (earth).

Vāyu (Lord of Winds) (Atmosphere).

Āditya (Lord of Sky) (The Sun).

Chandramas (the Moon, Lord of the Firmament).

Waters, i.e., the worlds and their gods.

Then we had Prajāpati and then Hiranyagarbha. In our stanza "Āditya" is replaced by "Yama" as Shri Krishna had described Himself as "Kala". But as shown above, Yama according to the Vedas and the Purāṇas, is the son of Vivasvata (the sun). Instead of "waters"—we have "Varuna"—who according to Purāṇic Mythology, was the lord of waters. Prajāpati and Hiranyagarbha correspond to the Prajāpati and Mind-born sons of Brahṃā.

The description of Svet. is more Vedic in form and our stanza is rather Purāṇic in form.

See also Taittirīyaka Upanishad, I, Valli seventh, Anuvāka 1. "The earth, the sky, heaven, the four quarters, and the intermediate quarters."

Agni, Vāyu, Āditya, Chandramas, and the stars, water, herbs, trees, ether, the universal self (viraj). So much with reference to material objects (Adhibhūta).

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।

अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाम्रोषि ततोऽसि सर्वः ॥

"All Hail to You in front, All Hail to You from behind,

All Hail to you on all sides, O You who are All,

You are of immeasurable strength, and of boundless power,

As You pervade all, You are, therefore All."

(40)

NOTE

Conf. Mundaka, II, 2, 11. "That Immortal Brahman is before, That Brahman is behind, That Brahman is right and left, It has gone forth below and above, Brahman alone is all this, it is the best."

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।

अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वाऽपि ॥४१॥

यच्चाऽवहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।

एकोऽथवाऽप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥४२॥

"Looking upon you as (my) friend, and not knowing of this your greatness, (if) I have addressed you in familiarity 'O Krishna, O Yadava, O friend, or out of thoughtlessness, or through friendliness, whatever discourtesy I have shown you in jesting (sport), in play, on bed, or at the time of eating or sitting (together), whether in private or in public, for all that, O constant one, I crave your forgiveness who are indefinable.'"

(41 and 42)

पिताऽसि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥

"You are the father of the world—animate or inanimate—and You are its supreme Teacher.

Worthy of being worshipped ; there is none equal to You, whence can there be one greater—You are, in the three worlds, of unparalleled splendour and Majesty.” (43)

NOTE

Conf. Svet, VI, 8.

“There is no effect and no cause known of Him, *no one is seen like unto Him or better.* His high power is revealed as manifold, as inherent, acting as force, or knowledge.”

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यं ।

पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥

“Therefore I bow and with my body prostrate upon the ground, crave Your grace, Lord worthy to be adored, for You should bear with me even as a father with his son, a friend with his friend, a lover with his beloved.” (44)

NOTE

“Lord worthy to be adored.”

Conf. Svet., VI, 7, where the word is “Bhuvanesh-midhyam”. Let us know that highest great Lord of Lords, the highest deity of deities, the master of masters, the highest above, as god, the lord of the world, the adorable.

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।

तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥ ४५ ॥

“Having beheld that which I never saw before, I feel delighted, and my mind has also been overwhelmed with fear, show me that same Form, O

God, be gracious, O Lord of gods, O mansion of the world.” (45)

किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

“I wish to see you with the coronet and the mace, with the discus in the hand, just the same as before. Assume, then O God of thousand arms, your four-armed Form, O You of all Forms.” (46)

श्रीभगवानुवाच ।

मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

Shri Bhagawan said :

“Being well pleased with you, O Arjuna, I have by my own Yoga shown you this supreme Form, full of glory, universal, infinite, primeval, and which has not been seen before by any except yourself.” (47)

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥

“O you hero among the Kauravas, I cannot be seen in this Form in the three worlds by any one but you (even) by (the help of) the study of the Vedas, or of sacrifices.” (48)

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

“Do not be troubled, nor feel deluded seeing this Form of Mine, fearful like this; free from fear and with a delighted heart, see now again that same Form of Mine.” (49)

सञ्जय उवाच ।

इत्यर्जुनं वासुदेवस्तथोक्त्वा म्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥

Sanjaya said :

“Having said this to Arjuna, Vāsudeva showed him again His (real) Form, the great souled one re-assured him who was afraid, assuming again His mild and placid Form.” (50)

अर्जुन उवाच ।

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

Arjuna said :

“O Janārdana, having beheld this thy mild (placid) human Form, I am again collected, my mind is now no more disturbed, and I have come to my normal state.” (51)

श्रीभगवानुवाच ।

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥

Shri Bhagawan said :

“This marvellous Form of mine so very difficult to be seen by any one—which you have seen—even the Gods are always desirous of seeing this Form of Mine.” (52)

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

“In the Form in which you have seen Me, I cannot be seen even by means of the Vedas, by penances, by gifts or by sacrifices.” (53)

NOTE

See Mundaka, III, 2, 3.

“That Self cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the self chooses, by him the Self can be gained. The Self chooses him (his body) as his own.”

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ५४ ॥

“O Arjuna, I can be seen and known, in truth and assimilated with in this Form only by undivided Devotion (Bhakti) O terror of your foes.” (54)

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

“He who does every work for Me, who has Me for his supreme object, who is devoted to Me, who is free from attachment, who is without

enmity towards all beings he comes to Me, O Pāndava.” (55)

Thus in the glorious Upanishads of the Bhagawad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Shri Krishna and Arjuna the eleventh discourse, entitled :

THE YOGA OF THE VISION OF THE UNIVERSAL FORM

CHAPTER XII

अर्जुन उवाच ।

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

Arjuna said :

“ Those devotees (Bhaktas) who, in this wise, constantly attuned with You, worship You, and those who meditate on the Imperishable and the unmanifest, who from amongst these are the best knowers of Yoga.” (1)

NOTE

(a) “ Pari-upaste = worship.

In the Upanishads, wherever the word “ Upāsana ” is used, it is used in the sense of “ Meditation ” which is now called Dhyāna Yoga.

Here the word is used in the sense of worship as practised by Bhaktas ; so “ upāsana ” = Bhakti in the Gita.

(b) Chapter V established the equality of Karma and Gnāna-Yogas as understood and as set forth in the Gita, Chapter VI, dealt with Dhyāna (Meditation) which was further expounded in Chapter VII and Chapter

VIII in the last of which that meditation was considered the highest which concerned itself with "Aum"—the Imperishable and the unmanifest.

See stanzas 21 and 22 of that Chapter.

Chapter VI, stanza 46, laid down that "Dhyāna" was superior to both Karma and Jñāna.

"Bhakti" the king of secrets and the King of learnings was described in chapters IX, X and XI.

Now "Bhakti" is summed up in this Chapter and is considered superior to "Dhyāna".

The question as to which is superior is propounded in this stanza and the reply is given in the next stanza (2).

श्रीभगवानुवाच ।

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

Shri Bhagawan said :

"Those who fixing their minds on Me, constantly attuned with Me, worship Me possessed of the highest shraddha (Faith)—they are considered by Me the best knowers of Yoga." (2)

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

तं प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

"Those who meditate on the Imperishable (Akshara Aum) the unmanifest, the Indescribable, the

All-pervading, the unthinkable, the unconditioned, the changeless, the Eternal, restraining the group of senses, and having their Buddhi (understanding) the same in all things—these intent on the welfare of all beings attain to Me.” (3 and 4)

NOTE

Having considered Bhakti (Devotion) Superior, the author re-iterates the efficacy of meditation as well lest it be supposed that it was of no use. The ground why he considers Bhakti superior to “Dhyāna” is given in the next stanza.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर्दुःखं देहवद्विरवाप्यते ॥ ५ ॥

“Those whose minds are devoted to the unmanifest (the method they adopt) is of much greater trouble, the unmanifested Goal is obtained by human beings with difficulty.” (5)

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

“But those who surrendering all their works to Me, are intent on Me, and adore and worship Me by (Yoga not devoted to any one else = Bhakti), I am their uplifter from the ocean of death and the cycle of re-births; O Partha, I do not tarry long for them who have fixed (in devotion) their minds on Me.” (6)

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि न चिरात्पार्थ मय्यावेशितचेतसात् ॥ ७ ॥

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥

“Place your mind (in devotion) on Me only, fix your Buddhi on Me, you will, hereafter, abide in Me, (there is) no doubt.” (7)

NOTE

Stanzas 7 and 8 inculcate “pure devotion” in which the devotee wishes to become one with the object of his worship. That is his only object. This is the devotion of the Bhaktas whose desire is simply to spend themselves in perpetual adoration of the Deity and which is described in Chapter IX, stanzas 13, 14 and 22.

See also stanzas 27, 28, 29 and 34 of Chapter IX.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥ ९ ॥

“But if you are unable to fix your mind (in devotion) steadily on Me, then O Dhananjaya, desire to attain to Me by the Yoga of constant and continuous practice.” (9)

NOTE

“Yoga of constant and continuous practice.” Abhyāsa was a factor in Dhyāna-yoga, *vide* stanza 35. Chapter VI. Similarly it is made a part of Bhakti-yoga. This Bhakti of stanzas 7, 8 and 9 is of course

Jñāna Bhakti already referred to in Chapter VII, stanza 35, also see note thereto.

अभ्यामेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यासि ॥ १० ॥

“If you are unequal even to (this) continuous practice, then do every action for Me and have Me for your supreme object ; even doing works for My sake you will attain to perfection.” (10)

NOTE

(a) See stanza 55, Chapter XI.

(b) This stanza describes the 2nd type of Bhakti.

In this the devotee acts upon the following consideration :

“I love God so much that because of that and in His name, I must be doing something to help others to know Him and to understand Him. I must do good works in His name” and for his sake.

“The Devotee wishes to become one with God not merely that he may become one with Him and bask as it were in all that Glory, in all that joy but wants to be one with Him that He may act as He does. His great Act was to pour Himself out in utmost sacrifice into matter in order that the world might come into being.

“Therefore he who will be one with Him must himself show forth that spirit of utter self-sacrifice of the utter forgetting of himself for the sake of the work which is to be done for God who is all Love.”

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

“ If you are unable to do even this, then leaning on My Yoga and having controlled yourself, renounce fruit of all action.” (11)

NOTE

This is the third type of Bhakti.

People sometimes worship and pray to get their desires from the Deity. They demand a *quid pro quo* for the worship they perform. The injunction is that nothing of the kind should be expected. No reward or benefit should be sought after for any work that is being done. This renunciation of the Fruit also formed part of Karma-Yoga and now it is made part of Bhakti-yoga as well.

See for a clear exposition of “Tyaga” stanzas 1-7, Chapter XVIII.

श्रेयोहिज्ञानमभ्यासाज्ज्ञानाद्विज्ञानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यगाच्छान्तिरनन्तरम् ॥ १२ ॥

“ Knowledge is better than Abhyāsa, meditation is higher than knowledge, and renunciation of fruit of action is higher than meditation ; from that renunciation tranquillity soon results.” (12)

NOTE

“Dhyāna” was declared superior to Karma and Jñāna (knowledge) *vide* stanza 46. Chapter VI and note to stanza 1 of this Chapter “Bhakti” generally speaking was said to be superior to “Dhyāna,” *vide* notes to stanza 2 above.

Bhakti was of 3 types :

(1) “ Pure devotion.”

(2) “ Doing all work for the sake of the Lord.”

(3) "Renunciation of fruit of action—not demanding or expecting any *quid pro quo*."

"Abhyāsa" was undoubtedly Karma. Karma was of course inferior to Jñāna, *vide* II, 49, IV, 32 and 33.

The 1st half of the stanza re-iterated what was already stated in stanza 46, Chapter VI. The latter stated the superiority of even the 3rd type of Bhakti, *viz.*, "renunciation of fruit" to "Dhyāna" (meditation). Thus Bhakti according to the author was superior (1) to "Karma-Yoga," (2) to "Jñāna-Yoga," and (3) to "Dhyāna-Yoga" as described in the Gita.

See in this connection also stanza 12, Chapter IX notes. Hence it was called the King of all Vidyas and the King of all secrets, and hence it was that the Lord calls this "Bhakti-yoga" as "My Yoga".

Stanzas 13-20 contain an exposition of what is stated in stanzas 17-19 of Chapter VII, *vide* notes thereto and they are evidently based on Bri. A. Upanishad, IV, 5 and II, 4. A Bhakta must therefore possess all the attributes of a Jñāni and a Karmi as understood in the Gita in Chapter II (Sthita-Prajna) III and IV and V. Hence these stanzas sum up what is already stated therein.

See also Note on "The Gita and Buddhism" (Introduction).

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १३ ॥

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो मे भक्तः स मे प्रियः ॥ १४ ॥

"That devotee of mine who does not hate any being, who is (full of) friendliness to all nature

and is compassionate, who is free from the idea that this or that is mine, and from I-consciousness, the same in pain and pleasure, who is forgiving, contented, constantly attuned (with Me), self-restrained, and firm in his convictions, who has committed his Mind and Buddhi to Me—he is dear to Me.” (13 and 14)

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥

“He through whom the world is not agitated and who is not troubled by the world, who is free from the onrush of joy, anger and fear—he too is dear to me.” (15)

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥

“That devotee of mine who is unconcerned, pure, diligent, disinterested, undisturbed, who is the renouncer of every enterprise, he is dear to Me.” (16)

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥ १७ ॥

“He who is full of devotion to Me, who feels no joy and no aversion, he who does not grieve, nor is wishful, and who is the renouncer of the agree-able or disagree-able (fruit of action) he is dear to Me.” (17)

समः शत्रो च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९ ॥

“He who is alike to friend or foe—as also in honour and in dishonour, who is alike in cold and heat, pleasure and pain, and who is free from attachments (resulting from contact) to whom praise and blame are alike, who is observing the vow of silence and contented with anything whatever that befalls him, who is homeless, and of a steady mind, full of devotion, that man is dear to Me.” (18 and 19)

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धधाना मत्परमा भक्तास्तेऽस्तीव मे प्रियाः ॥ २० ॥

“But those devotees, who imbued with faith, and regarding Me as their highest goal betake to this holy Amrita (ambrosia) as described, they are exceedingly dear to Me.” (20)

Thus in the glorious Upanishads of the Bhagawad Gita, the Science of the Eternal, the scripture of Yoga, the dialogue between Shri Krishna and Arjuna, the twelfth discourse, entitled.

CHAPTER XIII

श्रीभगवानुवाच ।

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १ ॥

Shri Bhagawan said :

“ This body, O son of Kunti, is called the Kshetra ; he who knows (cognises) it he is called the Kshetrajna by those who know that.” (1)

NOTE

In some of the Editions of the Gita, the following appears as the first stanza of Chapter XIII.

अर्जुन उवाच ।

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।

एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥

Arjuna said :

“ O Keshava, I wish to know what are Prakriti and Purusha, Kshetra and Kshetrajna ; and what is knowledge and what is to be known.”

Shankara considers this an interpolation for if it be supposed to be the first Shloka, the total number of Shlokas (which according to all authorities is 700) will be exceeded by one.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ २ ॥

“O Bhārata, know Me to be the Kshetrajna in all Kshetras. The knowledge of Kshetra and Kshetrajna is deemed by Me to be “ the knowledge”.

(2)

तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।

स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ३ ॥

“Hear now from me in short account what that Field is, what its character, what its changes, and its origin, and also what He (the knower of the Field) is and what His virtue.

(3)

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।

ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ४ ॥

“(All this) has been sung by sages in various ways, in numerous measures, and in passages (or texts) which declare the Brahman, and which are logically reasoned, and which are cogent.”

(4)

NOTE

“Brahmasūtrapadi.” See note below at the end of the chapter.

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ५ ॥

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ६ ॥

“ The great Elements, the principle of I-consciousness, the Buddhi, the unmanifested also, the ten senses, and the one manas, and the five objects of the senses, desire (attraction), aversion (repulsion), pleasure, pain, collocation (body), consciousness (Chetana) and Dhriti. Thus in brief has been declared the Kshetra with its Vikāras (modifications).
(5 and 6)

NOTE

To meet the necessities of poetic construction, the elements have not been stated in a regular order. The usual order in Sāṃkhya is as follows :

- (1) The Avyakta (The unmanifest Mūla-Prakriti).
- (2) The Mahat (Buddhi).
- (3) The Ahankāra (Egoism).
- (4-14) The ten senses and the mind.
- (15-19) The five objects of the senses—Sound, Touch, Form, Taste, Smell.
- (20-24) The five Mahabhutas (Elements)—Earth, Air, Fire, Water, Akasha.

(b) In the previous stanza the word “ Hetumadbhi ” is used. The word “ Hetu ” reminds one of the “ Naiyyaikkās ” who consider attraction, repulsion, pleasure and pain and consciousness as attributes of the Atman (self); but it appears that the author considers them to belong to the Kshetra (the microcosm) rather than to the Kshetrajna or vijnān Atman.

(c) The “ Avykta ” here is the Mūla Prakriti though in some places it also means the Atman. See Chapter II, stanza 25, notes. Chapter VIII, stanza 20.

Thus Kshetra (Microcosm) includes both matter and mind popularly speaking as according to Sāṃkhya, Manas is a Vikāra of Prakriti.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
 आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ७ ॥
 इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
 जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ८ ॥
 असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
 नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ९ ॥
 मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
 विविक्तदेशमेवित्वमरतिर्जनसंसदि ॥ १० ॥
 अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
 एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११ ॥

“Pridelessness (Humility), Unpretentiousness, Non-injury or Harmlessness, Forgiveness, Straight-forwardness (uprightness), Devotion to Preceptor, Purity, Steadiness, Self-restraint, Desirelessness towards objects of sense, Absence of Egoism, Reflection on the suffering and evil of Birth, Death, decrepitude and Disease, Non-attachment, Non-identification of oneself with regard to son, wife and home and the rest, Constant even-mindedness on approach of both (what is) agreeable and (what is) disagreeable, Unswerving Devotion to Me with undivided Meditation of Me, Resort to sequestered spots (contemplation, concentration, in solitude), Distaste for the society of worldly men, Incessant application to the knowledge relating to self, Perception or realisation of the true purport of the knowledge of the Tattvas (Sāṃkhya Philosophy),

all this is called 'Knowledge'; that is Ajnāna (Ignorance) which is the reverse thereof." (7-11)

NOTE

(a) Pride and ostentatiousness are forms of self-assertion which has already been declared as non-knowledge *vide* Chapter IV, stanza 10.

(b) "Non-injury—and straightforwardness." See Chhandogya-Upanishad, III, 17, 1-5.

"The true sacrifice is Man. His first 24 years are his morning Libation, in hunger, in thirst, in abstinence from pleasure, standeth his consecration. In his eating and drinking and in his pleasures, he keeps a holy festival and in his laughter and feasting and marrying he sings hymns of praise, self-discipline-generosity, straightforwardness (Ārjavam) Ahimsa and truth in speech these are his payments. And the bath of Purification when the sacrifice is over—is death."

(c) "Devotion to Preceptor." See Chapter IV, stanzas 34 and 35.

(d) "Purity—steadiness, self-restraint are the means in all systems of culture and much more so in the acquisition of this Great Knowledge.

(e) "Desirelessness" (Vairagya). This is synonymous with absence of attachment, etc., and has already been referred to as the very first factor of knowledge, *vide* Chapter IV, stanza 10. It has also been mentioned as part of Meditation. See Chapter VI, stanza 35.

(f) "Reflection on the suffering of Birth, etc."

Compare Buddha's first sermon (Oldenberg's Buddha, page 206). "This, O monks, is the Aryan truth of suffering:

Birth is suffering, old age is suffering, sickness is suffering, death is suffering, to be united with the

unloved is suffering, to be separated from the loved is suffering, not to obtain what one desires is suffering, in short the fivefold clinging to the Earth is suffering."

See also Majjhima Nikaya, 1, 292 :

"We speak of a man having understanding (Panna Prajna). Now in what respects has he got understanding. It is because he understands that he is said to have understanding—he understands what suffering is, and its origin, and its cessation and the way that leads to its cessation. That is why he is said to have understanding because he understands these things."

(g) "Non-attachment." This is fully described in Chapter III. It is the great foundation of Karma-yoga as taught in the Gita.

(h) "Non-identification of one self with regard to son, wife and home "

See Chapter XII, 19, the word "Aniketa " which it paraphrases. Also compare the Buddhist teaching, about "Home-lessness " for which see Dhamma-pāda 40-91, Sutta Nipata, pp. 94, 101, 122.

(i) "Constant even-mindedness."

See Chapter II, stanzas 15, 38, 45, 41 ; Ch. IV, stanza 22 ; Ch. V, stanza 20 ; Ch. VI, stanza 32 ; Ch. IX, stanza 38 ; Ch. XII, stanzas 17-19.

(j) "Unswerving Devotion."

See Chapter VII, stanza 17, notes, and Chapter XII.

(k) "Resort to sequestered spots " (Solitude).

See Chapter VI, stanza 10 (Culture by Meditation).

(l) "Freedom from Ego-ism."

See Chapter II, 71, Chapter III, 31.

(m) "Incessant application to the knowledge relating to self " as propounded in the Upanishads and in the Gita. See Chapter XI, 1st stanza.

(n) "Realisation of the true purport of the knowledge of the Tattvas," *i.e.*, study of Sāṃkhya Philosophy—as the word Tattva as used in many places in the Gita has distinct reference to that Philosophy—which treats of the Tattvas (categories).

See also stanza 2 above where "knowledge" is defined as knowledge relating to Kshetra (which mostly consists of the categories of the Sāṃkhyas) and to Kshetrajña.

(o) "Reverse of all these is Ajnāna (Ignorance)."

Hence Ignorance means :

- (1) Pride.
- (2) Ostentatiousness.
- (3) Injury.
- (4) Anger.
- (5) Crookedness.
- (6) Non-resort to a Preceptor.
- (7) Impurity.
- (8) Unsteadiness.
- (9) Want of self-control.
- (10) Raga (Attraction).
- (11) Ego-ism.
- (12) Non-perception of the misery of existence.
- (13) Attachment, *i.e.*, doing words with expectation of reward.
- (14) Attachment to Home-life.
- (15) Perturbation.
- (16) Absence of Bhakti (Devotion).
- (17) Society.
- (18) Absence of meditation.
- (19) Ignorance of the true knowledge of self.
- (20) Non-knowledge of Philosophy especially Sāṃkhya.

The teachings, thus, of Karma-yoga, Jñāna-yoga, Dhyāna-yoga, Bhakti-yoga, Buddhi-yoga, blended with the knowledge which (1) Buddhism brought to the world; (2) which Sāṃkhya Philosophy contributed, and which (3) the ancient Upanishads taught, constitute, according to the Gita, "the Knowledge".

(p) See also note on "Vijnāna"—Chapter VII, stanza 30. "Ajnāna" is synonymous with "Āsuri Prakriti" and "Jñāna and Vijnāna" both together, therefore, constitute "Daivi Prakriti".

See Chapter XVI which is a mere exposition of what is stated here.

(q) Compare "Majjhima Nikaya, 37 and 38.

"Now what are the heart's impurities.

They are :

Avarice, cowardice, malevolence, anger, malice, rivalry, jealousy, grudging, envy, hypocrisy, deceit, imperviousness, pride, arrogance, inflation and indolence."

Also see M.N., I., 490.

"Greed is wrong, freedom from greed is right.

Hatred is wrong, not to hate is right. Delusion is wrong. To be free from delusion is right. The one triad is wrong, the other is right. To take life is wrong, to refrain from taking life is right. Theft is wrong, to refrain from Theft is right.

Indulgence in pleasures of senses is wrong, to refrain from such indulgence is right. Lying is wrong, to refrain from lying is right. Slander is wrong, to refrain from slandering is right. Reviling is wrong, to refrain therefrom is right. Idle chatter is wrong, to refrain therefrom is right. To covet is wrong—not to covet is right.

To be malevolent is wrong, not to be malevolent is right. Erroneous views are wrong, sound views are

right. The one set of ten is right ; the other set is wrong."

Also Compare Patanjali's Yoga-sutra "Yama and Niyama". Also see Manu's Definition of Dharma :

"Dhritikshmadamosteyam
Shouchmindriyanigraha
Dhirvidyasatyamakrodho
Daskam Dharma Lakshanam."

See also Appendix at the end of the Chapter.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १२ ॥

"I shall declare that what is to be known (Jneya), by knowing which one attains immortality—the highest Brahman having no beginning and no end ; what cannot be said to be either Sat (being) or Asat (non-being)."

(12)

NOTE

(a) See Chapter XI, stanza 38, where He is described as the Knower and what is to be known.

(b) "Knowing which one attains Immortality."

Conf. Kenopanishad, 1st and 2nd Khanda, 5.

"The wise become Immortal."

Also Svet., III, 10. "Those who know it become immortal."

See also Bri. Up., IV, 3, 20, and other places.

Compare with this also the Buddhist teaching, *vide* M. N., 1, 294.

"What is knowable (to be known) by pure mental consciousness (Mano-vinnana) isolated from the five faculties of bodily sense.

The ideas of Infinity of space, of Infinity of mind, and of the Realm of Nought are knowable by pure

mental consciousness isolated from the five faculties of bodily sense. By what are these knowable ideas known ?

By the eye of understanding (Panna-Chakkhhu) ”.

(c) “ What cannot be said to be either Sat or Asat.”

See R. V., 10, 129 (Nāsadiya Sukta). Also Śvet., IV, 18.

Also Chapter IX, 19 (Gita), Chapter XV, 16 and 17, Chapter XI, 37.

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमलोके सर्वमावृत्य तिष्ठित ॥ १३ ॥

“ Its hands and feet are everywhere, Its eyes and heads are everywhere, Its ears are everywhere, It stands encompassing all in the world.” (13)

NOTE

This stanza is word for word the same as Śvet., III, 16.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १४ ॥

“ It seems to function with the functioning of the senses, yet It is above all the senses, unattached, It is the basis of all, is devoid of Guṇas, and yet It is the experiencer of Guṇas.” (14)

NOTE

(a) The 1st half of the stanza corresponds to Śvet., III, 17.

(b) “ Is devoid of Guṇas or Transcends Guṇas.”

Conf. Śvet., VI, 11.

(c) "Experiencer of Guṇas."

Conf. Svet., V, 7.

(d) "Unattached."

Compare Bri. A. Up., IV, 5, 15.

"He is unattached for he does not attach himself."

बहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तद्विज्ञेयं दूरस्थं चान्तिके च तत् ॥ १५ ॥

"It is without and within all things, It stirs and It stirs not, It stands far and yet near ; It is unknowable because of its subtlety." (15)

NOTE

(a) "It is . . . and yet near."

Conf. Isha-Upanishad, 5. "It stirs and It stirs not, It is far and likewise near, It is inside of all this and It is outside of all this."

(b) "It is unknowable because of its subtlety." See Mundaka Upanishad, III, 1, 7-9.

(7) "That (True Brahman) shines forth, grand, divine, Inconceivable, Subtler than subtle ; It is far beyond what is far and yet near here, It is hidden in the cave of the heart among those who see It even here."

(8) "He is not apprehended by the eye, nor by speech, nor by the other senses, not by penance or good works. When a man's nature has become purified by the serene light of knowledge, then he sees Him meditating on Him as without parts."

(9) "That subtle self is to be known by thought (chetas) there where breath has entered fivefold ; for

every thought of men is interwoven with the senses, and when thought is purified then the self arises."

The author has condensed these 3 verses of the Mundaka. The Brahman is not "knowable" by the senses but He is knowable by the light of true knowledge. Hence there is really no contradiction between what is stated in stanza 12 and in this stanza.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १६ ॥

"It is without any diversity in It, yet in all things It exists as if having diversity, It should be known to be the sustainer of all things, It is that which now absorbs and now creates or emits." (16)

NOTE

(a) It is without . . . diversity."

Conf. Bri. A. Upanishad, IV, 4, 19.

"By the Mind (thought) alone It is to be perceived, there is in It no diversity, He who perceives (as if there were) any diversity, goes from death to death."

Also See Br. A. Upanishad, IV, 3, 23, et seq. which uses the word "Vibhaktam".

(b) "Sustainer of all things."

Conf. Svet., VI, 17.

Svet., 1, 8.

Also Maitrāyāni-Upanishad, VI, 13.

"This food is the body of the blessed Vishnu called Vishvabhrit (all sustaining)."

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १७ ॥

“It is the Light of the Luminous (bodies), It is said to be beyond Darkness, It is knowledge, what is to be known and that which is to be attained to by knowledge, It dwells in the heart of all.” (17)

NOTE

(a) “Light of Lights.”

See Br. A Upanishad, IV, 4, 16.

(b) “Beyond Darkness.” See Śvet., III, 8.

(c) “It is knowledge.” See Taittiriya Upanishad, II, 1, 1.

“Satyam Jñānam Anantam Brahman.”

Also Br. A. Upanishad, III, 9, 28.

” ” IV, 5, 13.

(d) “It dwells in the heart of all.”

See Chhandogya-Upanishad, VIII, 3, 2 and 3.

“That self abides in the heart,” and Bri. Ar. Up., IV, 22.

“And he is that great unborn self who consists of knowledge, is surrounded by the Prāṇas, the ether within the heart. In it there reposes the Ruler of all, the Lord of all, the King of all.”

See also Mundaka, III, 1, 7, quoted under stanza 15 note (b). Also Taittiriya Upanishad, II, 1.

(e) “To be attained to by knowledge.”

See Mundaka Upanishad, III, 1, 7-9, quoted above under stanza 15.

Also Bri. Ar. Upanishad, IV, 4, 19 et seq.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १८ ॥

“Thus, in brief, has been declared, the Kshetra, knowledge, and what was to be known ; having known this, My devotee attains to My being.” (18)

प्रकृतिं पुरुषं चैव विद्वचनादी उभावपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ १९ ॥

“ Know Prakriti and Purusha both to be without beginning know all Vikāras (modifications) and Guṇas to be produced from Prakriti.” (19)

NOTE

This is the Sāṅkhya Doctrine referred to in many passages of the chapters which have gone before. But our author has called these two categories of the Sāṅkhya as the Lower and the Higher Prakritis of the Lord not existing independently in eternal antithesis as in Sāṅkhya.

Vide Chapter VII, stanzas 4 and 5 et seq., also Chapter IV, stanza 6, notes.

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २० ॥

“ Prakriti is said to be the cause of all agency of causes and effects, whilst the Purusha is said to be the cause of all enjoyment of pleasure and pain.” (20)

NOTE

This summarises the well-known Sāṅkhya doctrine that Agency belongs to Guṇas or Prakriti and the Purusha is only the Experiencer, *vide* Chapter III, 27 ; Ch. XIV, 19.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ २१ ॥

“ The Purusha seated in Prakriti enjoys (experiences) the Guṇas of Prakriti ; the reason is the

connection of Purusha with Guṇas in its births in good and evil wombs." (21)

उपद्रष्टाऽनुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ २२ ॥

"The on-looker, the conceiver, the sustainer, the experiencer, the Great Lord, the Supreme Purusha, in this body, is also called Supreme Self." (22)

NOTE

To understand this stanza a reference is invited 1st to Bri. Ar. Upanishad, IV, 3, 23-32 and then to Prasana-Upanishad question IV, 9, upon which this stanza is apparently based. The words there are :

Drashta, sprashtā, shrotā, ghrātā, rasaitā, mantā, boddhā, Kartā, Vijnanatmā Purusha. "Sa Paré Aksharé Ātmani sampratishthté." Our author has put the pre-fix "Upa" before Drashtā and the Pre-fix "Anu" before "Mantā". Anumanta means the conceiver or the reflector throwing back thoughts on anything. We shall first deal with what is conveyed in Br. A. Upanishad, IV. 3, 23-32. See also III, 7, 23 (Bri. Up.).

23. "And when (it is said that) that there (in the sushupti) he does not see, yet he is seeing, though he does not see. For sight is inseparable from the seer, because it cannot perish. But there is then no second, nothing else different from him that he could see."

Similarly about smelling, tasting, speaking, hearing, thinking and touching and knowing.

31. "When there is, as it were, another, then can one see the other; then can one smell the other; the one can speak to the other; then one can think of the

other; then one can touch the other and then one can know the other."

32. "An ocean is that one seer, without any duality. This is the Brahmā world, O King."

Maitrāyani-Upanishad has also summed up this doctrine as under: VI, 7.

"Surely the self (absorbed in Prāṇa) is the thinker, the perceiver, the goer, the evacuator, the delighter, the doer, the speaker, the taster, the smeller, the seer, the hearer, and he touches. He is Vibhu (the pervader) who has entered into the body. And it is said:

"When the knowledge is twofold (Subjective and objective) then he hears, sees, smells, tastes, and touches (something) for it is the Self that knows every thing."

"But when the knowledge is not twofold (subjective only) without effect, cause and action, without a name, without a comparison, without a predicate—what is that? It cannot be told."

Stanza 21 has told us that the Purusha is the experiencer only in so far as he is in association or union with Prakriti. Similarly he is the "onlooker" only in so far as he is in union with Prakriti and sees Prakriti. Hence the addition of the prefix "upa" and hence Śankara's explanation of "Upadrashtā" is perfectly correct. Likewise he is the "Mantā" or "Cheta" conceiver, perceiver or reflector of the Maitrāyani and Śvetasvatara Upanishads in so far as he is in connection with the mind (a vikāra of Prakriti. Hence the addition of the prefix Anu. Similarly he is the sustainer so long as there is the "Vishva". As regards his being called "Maheshvara", see note to stanza 6, Chapter IV.

Conf. in this connection Kathopanishad, I, 3, 4.
"When He (the highest self) is in union with the

body, the senses and the mind, then wise people call him the enjoyer (experienter)."

Now the significance of the passage from Prashna becomes clear :

"For he it is who sees . . . the person (Purusha) and he dwells in the highest Indestructible Self."

Our author has omitted the word "Indestructible" and combined the highest and the Self—which is the Parmatman of our stanza.

Max Muller's note on this is very apposite : "Buddhi and the rest are the instruments of knowledge but there is the knower the person, in the Highest Self."

So long therefore as there is association of Purusha with Prakriti, he is the experiencer, etc., but he is really the Highest Self in this body—and is nothing separate from the Highest Akshara. So long as he is in union with Prakriti, he is the Kshetrajna—but he is also really the Highest Self.

The simile of the two birds sitting on a tree, (Mundaka, III, 1, 1-4) fully describes what is intended to be conveyed by the Highest Self and Kshetrajna. As long as one of them eats the sweet fruit of the tree, he is the Kshetrajna but when he sees the other bird contented and knows his glory, then his grief passes away.

When the seer sees the Brilliant Maker and Lord of the world as the person who has his source in Brahman then he is wise and shaking off good and evil, he reaches the highest one-ness free from passion.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २३ ॥

“He who thus knows Purusha and Prakriti together with the Guṇas, he is not born again though existing in all.” (23)

NOTE

(a) “Thus ” Reference is to stanza 22.

(b) This stanza is evidently an adaptation from Prasna-Upanishad, Prasna 4, 10-11, which are as under :

(10) “He who knows that Indestructible Being, obtains (what is) the highest and the Indestructible, he without a shadow, without a body, without colour, bright, yes, O friend, he who knows it becomes all-knowing, becomes all-knowing. On this, there is this śloka.

(11) “He, O friend, who knows that Indestructible Being, wherein the Vijnanatma (Kshetrajna of our chapter) the vital spirits (Prāṇas) together with all the devas (senses) and the Elements rest, he being all knowing has penetrated all.”

A comparison of our stanza with Prasna 4, 11 reproduced above reveals the change which had come over the Indian mind when the Gita was written. The old Upanishads knew nothing of the Sāṃkhya doctrine of Prakriti and Guṇas and Purusha. Hence Prasna 4, 11, used the words “Vijnanatma . . . the elements” which our author has rendered by Prakriti with Guṇas and Purusha.

(c) “Sarvatha Vartamanopi” has been differently rendered by commentators.

Telang renders these words by “however living, i.e., though he may have transgressed rules”.

A follower of Ramanuja has translated these words as “whatever body he bears” and then he adds the note :

“However low he may be, he will so work his way up that he will not come to re-birth.”

Another writer explains them by saying “he is never born again whatever be his actions.”

The words in the Prasna which our author has paraphrased by “Sarvatha Vartamanopi” are “Sarvamavavivesha” which are found in other Upanishads as well. Our stanza therefore is a mere paraphrase of Prasna 4, 11, but in the terms of Sāṃkhya Philosophy which had become established by that time. “Indestructible” is rendered by “is never born again”.

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ २४ ॥

“By concentration some see the Self in the self by the self ; others by Sāṃkhya and Yoga, and others still by Karma Yoga.” (24)

अन्ये त्वेवमजानन्तः श्रुत्वाऽन्येभ्य उपासते ।

तेऽपि चातिरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २५ ॥

“And others, not knowing in this way, worship after hearing from others ; they too, thus devoted to hearing, cross over beyond death.” (25)

NOTE

(a) “Dhyānen.”

See in this connection Mundaka, III, 1, 8 (reproduced under stanza 15 above) where the word “Dhyāyamānah” is used.

(b) “Sāṃkhya and Yoga.”

See III, 3, according to which Sāṃkhya connotes the path of knowledge and yoga—the path of Action (Karma-yoga).

See also Chapter V, 4 and 5, wherein this distinction of Sāṁkhya being the knowledge—path and Yoga being the Karma-yoga Path is distinctly maintained and affirmed.

But as Karma-yoga is mentioned here separately in the stanza, the word “Yoga” used alongside of Sāṁkhya could not possibly mean “Karma-Yoga”.

Hence some of the translators have taken “Sāṁkhyena and Yogena” as one word Sāṁkhya-yoga, *i.e.*, they take Sāṁkhya as an adjective to yoga and translate it by Jñāna-yoga. But may not the reference be to II, 39, where Sāṁkhya and Yoga are used distinctly one in the sense of Jñāna and the other also as Buddhiyoga which is very much akin to Jñāna—hence the whole of Chapter II, is called Sāṁkhya-Yoga.

Conf. Śvet., VI, 13.

“He who has known that cause which is to be apprehended by Sāṁkhya (Philosophy, knowledge) and Yoga (Religious discipline) he is freed from all fetters.

See also Kathopanishad II, 6, 9-10-11 et seq. Where only the word ‘Yoga’ is defined to mean ‘meditation’ *i.e.*, knowledge.

9. “His form is not to be seen, no one beholds him with the eye. He is imagined by the heart, by wisdom, by the mind. Those who know this are immortal.

10. “When the five instruments of knowledge stand still together with the mind and when the intellect does not move, that is called the highest state.

11. “This the firm holding back of the senses, is what is called Yoga. He must be free from thoughtlessness then for Yoga comes and goes.”

“Dhyāna” as used in this stanza, does not necessarily mean meditation as laid down in Chapter VI, it is being apparently used in the general Upanishadic sense. See Bri. A. Up., IV, 5, 6 (end), “Verily the self is to be seen, to be heard, to be constantly thought about, to be meditated upon, O Maitreyi when the self has been seen, heard, perceived, and known, then all this is known.”

“Mantavya” is represented in our stanza by Sāṁkhya.

“Nididhyasitavya” is represented by “yoga,” “Drashtavya” is represented by “Dhyāna”.

“Shrotavya” is specifically mentioned in stanza 25.

“Karma-yoga” of course means “Karma-yoga” as explained in Chapter III.

The author has thus evidently restated all the old Upanishadic methods in his own way.

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ २६ ॥

“Whatever thing comes into existence moving or unmoving O Best of Bhāratas, know that to be (born) from the association of Kshetra and Kshetrajna.” (26)

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २७ ॥

“He sees (truly) who sees the Supreme Lord abiding alike in all entities. He is not destroyed (though) they get destroyed.” (27)

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनाऽऽत्मानं ततो याति परां गतिम् ॥ २८ ॥

“Seeing the Lord abiding equally everywhere, he does not injure himself by himself and goes to the highest state.” (28)

NOTE

For these two stanzas see Isha-Upanishad, 6 and 7, and also 3, where the word “Atmahana” is used.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथाऽऽत्मानमकर्तारं स पश्यति ॥ २९ ॥

“He sees (truly) who sees all actions being done by Prakriti on all sides, and the self as the non-doer.” (29)

NOTE

Prasna had described “Self” as the agent or doer (*vide* above). Our author following Sāṃkhya principles calls It “non-doer” or non-agent. See also Notes to stanzas 27-29, Chapter III.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ ३० ॥

“When one sees all the manifold of entities as existing in One and (all as) spreading out from that, then he becomes one with the Brahman.” (30)

अनादित्वान्निर्गुणत्वात्परमात्माऽयमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३१ ॥

“This Supreme, inexhaustible (self) though seated in the body, O son of Kunti, does not do (any thing) nor is he tainted, he being without beginning and without guṇas.” (31)

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथाऽऽत्मा नोपलिप्यते ॥ ३२ ॥

“As the all-pervading Akāsha (space) does not get contaminated on account of its being subtle, likewise the Ātman does not get contaminated though everywhere stationed in the body.” (32)

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३३ ॥

“As this one sun lights up this whole universe, O Bhārata the (one) Kshetri similarly illumines this whole Kshetra.” (33)

क्षेत्रक्षेत्रज्ञयोगैवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३४ ॥

“Those who with the eye of knowledge, thus understand the difference between Kshetra and Kshetrajna and also the emancipation from Prakriti of (all) entities go to the Supreme.” (34)

NOTE

“Jñāna-Chakshu.”

See note to stanza 8, Chapter XI. Also see the following: M. N. 1. 292, “And by what does one discern (Pajnati) cognizable idea? By the eye of Panna (Prajna).”

But what is (here) the meaning of “Panna”?

“Panna” means higher knowledge (Abhinna), complete knowledge (paripanna), elimination (Pahana). Page 131, Buddhist Psychology by Mrs. Rhys Davids. In a note on page 133 the author says: “And this

is intuition or insight, that effort of 'intellectual sympathy' by which the mind can place itself within the mobile reality of things."

Panna was not simply exercise of thought on matters of general knowledge and practice nor was it dialectic nor desultory reverie.

It was intelligence diverted by or rather *as* concentrated volition from lower practical issues till as a fusion of Sympathy, Synthesis, Synergy, it was made to become that spiritual vision which had not been before.

Thus in the glorious Upanishads of the Bhagawad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Shri Krishna and Arjuna, the thirteenth discourse, entitled :

THE YOGA OF THE DISTINCTION BETWEEN THE FIELD AND THE KNOWER OF THE FIELD

NOTE

APPENDIX

Compare also the following from Milinda Panha, IV, 3, 2 :

"There are these twenty personal qualities, making up the Samanaship of a Samana, and these two outward signs, by reason of which the Samana is worthy of salutation, and of respect, and of reverence. And what are they ? The best form of self-restraint,

the highest kind of self-control, right conduct, calm manners, mastery (over his deeds and words), subjugation (of his senses), long-suffering, sympathy, the practice of solitude, love of solitude, meditation, modesty and fear of doing wrong, zeal, earnestness, the taking upon himself of the precepts, recitation (of the Scriptures), asking questions (of those wise in the Dhamma and Vinaya), rejoicing in the Silas (and other rules of morality), freedom from attachment (to the things of the world), fulfilment of the precepts—and the wearing of the yellow robe, and the being shaven. (163). In the practice of all these things does the member of the Order live. By being deficient in none of them, by being perfect in all, accomplished in all, endowed with all of them does he reach forward to the condition of Arahatsip, to the condition of those who have nothing left to learn; he is marching towards the highest of all lands.”

The precepts referred to are :

- (1) Not to take life.
- (2) Not to steal.
- (3) To refrain from unlawful sexual intercourse.
- (4) Not to tell lies.
- (5) Not to drink intoxicating liquors.

NOTE ON STANZA 3

“ BRAHMA-SUTRA PADA I ”

The author dealt with the Avyaktam Brahman—the Immutable-Akshara—(The Being) in Chapter VII from an Upanishadic point of view and described it

fully making the Purusha and Prakriti of the Sāṅkhyas as only lower and higher Prakriti of Itself.

In Chapter VIII, he prescribed the method of Dhyāna-Yoga—the Akshara-upāsana—as symbolised in meditation on the Akshara Aum. In Chapter IX—he was occupied in seeing and describing the same Brahman as displayed in infinite variety in the manifested manifold (as the Becoming).

Chs. X and XI were further amplifications and in XII he summed up the great doctrine of Bhakti, seeing the Lord as Akshara and Kshara both in one though he did not yet give it the name of Purushottama.

Chapter XIII opens with a recapitulation of both these aspects of the Vedantic Upanishadic thought (as given in Chapter VII and IX) and then deals with this eternal question from the Sāṅkhya point of view.

The Akshara=Nirguni, Kshara=Kshetrajna—Gunabhoktri and includes the Kshetra as well.

“Brahma-Sutra-Padai.” Some of the commentators saw a reference here to the Vedānta-sūtras but as has been conclusively shown by Mr. Vaidya, their view was not well-founded. Mr. Vaidya further opined that the reference might be to some Brahma-sūtras which have been lost. But there was no need to read a reference here to some separate Brahma-Sūtras. The author simply wanted to state the Upanishadic point of view—before he dealt with the question in hand from a Sāṅkhya point of view. He states the Upanishadic position (treating the Brahman as Akshara and Kshara) in stanzas 12-18 and then deals with the question from the Sāṅkhya point of view in stanza 19-23. The reference therefore in stanza 3 is evidently to these texts referred to in 12-18 for which see notes.

The Guṇa Bhoktri aspect is dealt with in this chapter and the Nirguna aspect (Guṇātita) is dealt with in Chapter XIV.

Both these aspects and the Purushottama who transcends them are finally summed up in Chapter XV.

CHAPTER XIV

श्रीभगवानुवाच ।

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥

Shri Bhagawan said :

“ Again I am going to declare the excellent knowledge, the best of all (sorts of) knowledge, knowing which all the Munis (sages) have reached perfection beyond (the bonds of) this (body).” (1)

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये च व्यथन्ति च ॥ २ ॥

“ Abiding by this knowledge, they attaining to equality of attributes with Me, are not re-born at the time of creation nor are they affected by the dissolution.” (2)

NOTE

(a) “Sādharmyam.” Conf. “Sāmyam” (Equality).
In Mundaka-Upanishad, III, 1, 3.

“When the seer sees the brilliant maker and lord (of the world) as the Person who has his source in Brahman, then he is wise, and shaking off good and evil, *he reaches the highest oneness, (Sāmyam) free from passions.*”

The stanza states in different words what is meant by the verse “One who knows the Brahman becomes Brahman and thus immortal”.

मम योनिर्महद्ब्रह्म तस्मिन् गर्भे दधाम्यहम् ।

सम्भवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥

“The Mahat-Brahman (is) the womb for Me in which I place my embryo (seed) O Bhārata, thence there is the origin of all beings.” (3)

NOTE

“Mahat-Brahman.” Prakriti is, according to Sāṅkhya, the state of equipoise of Guṇas.

There is only one stage in which the Guṇas are not compounded in varying proportions. In this state each of the Guṇa substances is opposed by each of the other Guṇa substances and thus by their equal mutual opposition create an equilibrium in which none of the characters of the Guṇas manifest themselves. This is a state which is so absolutely devoid of all characteristics that it is absolutely incoherent, in-determinate, and indefinite. It is a quality-less simple homogeneity. It is a state of being which is, as it were non-being. This state of the mutual equilibrium of Guṇas is called Prakriti. This is a state which cannot be said either to exist or to non-exist for it serves no purpose but it is hypothetically the mother of all things. This is, however, the earliest stage by the breaking of which later on all modifications take place.

“Before this world came into being, . . . there was such a state of Equilibrium. Then later on disturbance arose in the Prakriti and as a result of that a process of unequal aggregation of the Guṇas in varying proportions took place which brought forth the creation of the manifold. Prakriti the state of perfect homogeneity and incoherence the Guṇas thus gradually evolved, and became more and more determinate, differentiated heterogeneous and coherent.”

But how did the break-up of Prakriti take place? According to the Sāṃkhya, the break-up was due to the proximity of Puruṣa and not to the volition of the souls and might be compared to the attraction of a magnet for iron. (Sāṃkh. Pravac., 1, 96.)

The first evolute after the break-up was Mahat (cosmic Intelligence) which comprehends within it all the Buddhis of individuals and potentially all the matter of which the gross world is formed.

Now then, the stanza adopts this Mahat-Idea of the Sāṃkhya but with a difference which goes to the very root. The author thinks that Mahat as such being a Prakritic modification cannot have any intelligence or power of producing the universe. If it has that Intelligence and power, it is due to the vitalising which takes place in it on account of His seed. But for his giving it Intelligence and power, it would be inert matter and not cosmic intelligence. It is the source from which all the rest of the world springs forth—because of the seed cast into it by the Lord. It is or should therefore be called Mahat-Brahman—rather than Mahat, so that its dependence on Brahman may be clear at every moment and it may not be considered an independent Prakritic modification. The cosmic Intelligence is the Mahat. It is so because of the

Lord endowing it with his thoughts. The idea is comparable to the Upanishadic conception of Hiranyagarbha. See Śvet., V, 2.

"It is he, who being one only, rules over every germ (Yoni), over all forms and over all germs (Yonis). It is he, who in the beginning, bears in his thoughts, the wise son, the fiery, whom he wishes to look on while he is born."

See also Śvet., IV, 11 and 12; V, 6; and VI, 18.

The following extract from Radhakrishnan's Indian Philosophy summarises the Upanishadic idea of Hiranyagarbha:

"The conception of *Isvara* is the highest object of the religious consciousness. When the *Ātman* is identified with the mental and vital self of man (*manas* and *prāṇa*), Brahman is reduced to the *Hiranyagarbha* or the cosmic soul, which comes between the *Isvara* and the soul of man. This *Hiranyagarbha* is looked upon as related to the universe in the same way as the individual soul is related to its body. The world is supposed to have a consciousness and a will. Mind always goes with body, vaster orders of mind accompanying vaster orders of body. The world in which we live has its own mind, and this mind is *Hiranyagarbha*. This conception of world soul appears in the Upanishads under various names and forms. It is called *Kārya Brahma*, or the effect God, the *Brahma* of *natura naturata*, as distinguished from the *Karana Brahma* or the Causal God of *Isvara*, or the *natura naturans*. This effect God is the totality of created existences of which all finite objects are parts. The conscious totality of all effects is *Brahma* or *Hiranyagarbha*. It is not radically different from the Brahman. Brahman is the simple, individual, absolutely

self-identical One, without a second. Once He is looked at as the creator or *Isvara*, again as the Created or *Hiranyagarbha*. Even this *Brahma* comes from the *Brahman* 'He is the source of *Brahma*': the entire objective universe is sustained by this knowing subject. While the individual subjects pass away, he lives contemplating the world. Prior to the evolution of the *Virāt* must have occurred the evolution of the *Sūtrātman*, the cosmic intelligence or *Hiranyagarbha*, having for his vehicle the totality of subtle bodies. *Virāt* comes into being after *Hiranyagarbha*. In the form of *Virāt*, *Hiranyagarbha* becomes visible. Till the effect is evolved, this *Sūtrātman* is only pure consciousness. He abides as a mere potentiality of intelligence and motion (*Vijnāna* and *Kriyā*) in the first cause. The *Virāt* is the universal self manifested in the gross physical matter of the world, *Brahma* is the same manifested in the subtle matter of the universe. The *Sūtrātman* is *Hiranyagarbha*. The supreme self beyond cause and effect is the *Brahman*, but when it becomes self-conscious with a non-ego opposed to it we have the *Isvara*. The following table suggests the scheme :

SUBJECT (ĀTMAN)	OBJECT (BRAHMAN)
1. The bodily self (<i>Vaisvanara</i>).	1. Cosmos (<i>Virāt</i>).
2. The vital self (<i>Taijasa</i>).	2. The soul of the world (<i>Hiranyagarbha</i>).
3. The intellectual self (<i>Prājña</i>).	3. Self-consciousness (<i>Isvara</i>).
4. The intuitive self (<i>Turiya</i>).	4. <i>Ānanda</i> (<i>Brahman</i>) (<i>Iswara</i>)

(See Māndukya-Upanishad.)

Deussen in his "Philosophy of the Upanishads" says :

"That the entire objective universe is possible only in so far as it is sustained by a knowing subject. This subject as a sustainer of the objective universe is manifested in all. Individual objects pass away but the objective universe continues to exist without them; there exists therefore the eternal knowing subject also (Hiranyagarbha) by whom it is sustained. Space and time are derived from this subject. It is itself accordingly not in space and does not belong to time, and therefore from an empirical point of view it is in general non-existent; it has no empirical but only a metaphysical reality."

The *Mahat* of the Sāṃkhya and the Hiranyagarbha of the Upanishads thus appear to be identical; as, however, our author was treating of Sāṃkhya Guṇas (and he had taken a fancy to Sāṃkhya Philosophy) he adopted the *Mahat* in preference to Hiranyagarbha which he discarded and transformed by adding Brahman to it. This is what he did with the Buddhist Nirvana and this is what he has done again with Sāṃkhya *Mahat*.

Tookaram Tatya has added a note which confirms our view though he has requisitioned mythology which was not necessary to do as our explanation has shown.

He says :

"Another meaning of this compound word is possible; Brahma the creator having four faces, is the symbol of Mahat-Tattva. This Mahat-tattva of Macrocosm is identified with Buddhi in Microcosm or man and it (Buddhi) is presided over by God Brahma who stands for Buddhi in the Virāta or the Macrocosm.

Hence the Mahat Brahma may be taken as Mahat-Tattva only as mentioned in this verse."

So He is father, mother and son all rolled into one. As giver of the seed, he is the father. As one who spontaneously covered himself, like a spider with threads drawn from Himself he is the mother. As born of His own seed, he is the son (Hiranyagarbha).

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

"O son of Kunti, the forms that are born in all wombs, their main womb is the Mahat-Brahman and I am the Father—the giver of the Seed." (4)

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥

"Sattva, Rajas and Tamas are the Gunas born of Prakriti ; O you of mighty arms, they bind in the body the dweller-in-the body who is inexhaustible." (5)

NOTE

(a) The words Sattva, Rajas and Tamas have been left untranslated as they are practically untranslatable and have now become current coin with philosophers and scholars. Their characteristics are given in the stanzas which follow.

Ordinarily as mental states they are translated as (1) Goodness, (2) Passion, and (3) Darkness and as constituents of Prakriti Itself (1) Intelligence-stuff, (2) Energy-stuff, and (3) Mass-stuff.

(b) Guṇa in Sanskrit has 3 meanings :

(1) Quality.

(2) Cord.

(3) Not Primary, Metaphorical.

The word as used by our author has the sense of cord or rope because the verb “ Binds ” is used in describing them.

These Guṇas are like ropes as the Purusha is chained down as it were by them to thought and matter.

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६ ॥

“ Of these the Sattva, which because of being Pure, is enlightening and free from (all) suffering, binds the soul, O sinless one, with the bond of Bliss and the bond of knowledge.” (6)

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनाम् ॥ ७ ॥

“ O son of Kunti, know the Rajas, to be full of passion (attachment, attraction-energy) ; it is born from craving and contact. It binds the dweller-in-the body, with the bond of Action.” (7)

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

“ Know Tamas to be born of Ignorance. It is the deluder of all dwellers-in-the-body, O Bhārata, it binds down the Purusha with (the bonds of) inattention, drowsiness and sloth.” (8)

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९ ॥

“The Sattva causes contact with bliss, the Rajas O Bhārata, with Action. The Tamas, having covered up knowledge, causes contact with inattention.”

(9)

NOTE

Ishvarakrishna in his Sāṁkhya Kārika defines these Guṇas as under :

“Sattva is light, illuminating and is desirable ; Rajas is stimulating and active, Tamas is wholly heavy and darkening. The function of these relates to the purpose of the Soul and is carried out like that of a lamp.”

The three Guṇas cause all the processes of evolution and involution.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥

“O descendant of Bhārata, suppressing Rajas and Tamas Sattva prevails, by suppressing Tamas and Sattva, Rajas predominates, and by suppressing Rajas and Sattva, Tamas predominates.” (10)

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११ ॥

“When in the body, through all the gates, the light of knowledge shines, it should be known that Sattva has developed.” (11)

NOTE

“Through all the gates,” *i.e.*, the senses of perception.

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥

“O Mighty of the race of Bhārata, avarice, activity, performance of actions, want of tranquillity, desire, these are produced, when Rajas is developed.” (12)

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥

“O Kurunandana, want of light, want of activity, inattention, and delusion, these are produced when Tamas is developed.” (13)

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।

तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४ ॥

“When an embodied (self) dies while Sattva is developed then he reaches the pure world of those who know the highest.” (14)

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥

“Meeting death, while Rajas is developed, he is born amongst those who are attached to action. Similarly dying during (the prevalence of) Tamas, he is born in the womb of the deluded.” (15)

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥

“They say the fruit of good action is Sattvic (*i.e.*, of Sattvic quality=pure) and untainted ; the fruit of Rajas is suffering, the fruit of Tamas is Ajnana (Ignorance).” (16)

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥

“From Sattva, is produced knowledge, and from Rajas greed ; from Tamas, inattention, delusion and ignorance as well.” (17)

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १८ ॥

“Those who are possessed of Sattva, go upwards, those who have Rajas remain in the middle, while those having Tamas, adhering to the ways of the lowest quality go down.” (18)

NOTE

“Go upwards,” *i.e.*, to heaven of Brahma and gods.

“Remain in the middle”—In the world of men.

“Go down”—To the world of beasts, etc.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टाऽनुपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥

“When a seer sees that the doer of actions is no other than the Guṇas, and knows what is

beyond and above the Guṇas, he attains to My being.” (19)

NOTE

According to Sāṃkhya the Soul has to isolate itself from the meshes of Prakṛiti; then he is released from all sorrow and obtains Moksha. There is no God for the followers of Sāṃkhya. Our author, however, makes the difference with Sāṃkhya by saying that he who knows what is beyond and above the Guṇas attains to His being and becomes immortal.

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।

जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

“When the dweller-in-the-body transcends those three guṇas from which bodies are produced, being released from the sufferings of birth, death, decrepitude he enjoys immortality.” (20)

अर्जुन उवाच ।

कैलिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ २१ ॥

Arjuna said :

“O Lord, what are the characteristics of one who has transcended these three Guṇas, what (is) his conduct, and how does he transcend these three Guṇas.” (21)

श्रीभगवानुवाच ।

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥

Shri Bhagawan said :

“ O son of Pandu, Who does not *dislike* (them) when Light (Sattva) activity (Rajas) and delusion (Tamas) prevail and who does not *desire* (them) when they have receded.” (22)

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।

गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३ ॥

“ Who, sitting like one unconcerned, is never disturbed by the Guṇas ; remains steady (thinking) merely that the Guṇas act according to their respective nature.” (23)

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥

“ He for whom pleasure and pain are like, who is seated in self, to whom a clod of earth, a stone, and gold are all alike (in value), to whom what is agreeable and what is disagreeable are the same, who has discernment, to whom praise and censure are alike.” (24)

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥

“ Who is alike in honour and dishonour, who is the same with friends and foes and who has renounced all actions, he is said to have transcended the Guṇas.” (25)

NOTES TO STANZAS 22 TO 25

(a) See note on "Nistraigunya," stanza 45, Chapter II.

(b) "The ideal man depicted in Chapter II and Chapter XII is now looked at from the Sāṅkhya point of view and he is the same as a Buddhiyukta or a Bhakta."

मां च योऽव्यभिचारेण भक्तियोगेन मेवते ।

स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ २६ ॥

"And he who serves (worships) me with unswerving devotion, he having transcended these Guṇas, becomes fit to become like Brahman." (26)

NOTE

"Becomes fit to become like Brahman."

See "History of Indian Philosophy," by Das Gupta, page 213, where the ancient Sāṅkhya Philosophy is referred to and the conclusion is stated as under :

"Those who know Brahman, call this state the Brahman which is eternal and absolutely devoid of of any characteristic."

ब्रह्मणो हि प्रतिष्ठाऽहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

"For I am the abode of the Brahman, of infinite immortality, of everlasting virtue and of absolute bliss." (27)

NOTES TO STANZAS 26 AND 27

(a) These are the attributes which the Lord possesses and His devotees attain to this equality of

attributes with Him as stated in stanza 2 above. Conf. Mundaka, III, 1, 3.

“When the seer, sees the Brilliant Maker, and Lord of the world as the person of good and evil, he reaches the *Highest* equality free from passion.”

Also see Taittiriya, II, 1 Et seq.

(b) “Embodiment of Eternal Righteousness.”

Compare Chapter XI, stanza 18.

(c) “Ekantika Bliss” = *Vide* Taittiriya, II, 7.
“Truly He is the bliss.”

May not there be here reference to the Bliss which one enjoys as the result of Ekantika Bhakti or undivided meditation and devotion.

Thus in the glorious Upanishads of the Bhagawad-Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Shri Krishna and Arjuna, the fourteenth discourse, entitled :

THE YOGA OF SEPARATION FROM THE
THREE QUALITIES

CHAPTER XV

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्यम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

Shri Bhagawan said :

“They say, the Asvattha, has (its) roots above, and branches downwards and (is) inexhaustible, whose leaves are the Chhandas, he who knows it, he (is) the knower of the Veda.” (1)

NOTE

(a) “Asvattha.” See Kathopanishad, II, 6, 1.

“There is that ancient tree, whose roots grow upward and whose branches grow downward ;—that indeed is called the Bright, that is called Brahman, that alone is called the Immortal. All worlds are contained in it, and no one goes beyond. This is That.”

(b) “Whose leaves are the chhandas.”

See first Chhandogya-Upanishad, II, 23, 3.

“He brooded and brooded, then issued the Aum (Om). As all leaves are attached to a stalk so is all speech (all words) attached to the Aum (Om) (Brahman). Om is all this, yea, and Om is all this.”

Now see Chh., I, 1, 2.

“ . . . The essence of man (is) speech, the essence of speech the Rigveda, the essence of the Rig-veda the Sāma-veda, the essence of the Sāma-veda—the Udgitha (which is Om).”

If we combine these two, we then have “whose leaves are the chhandas”.

(c) The author here does no more than refer to the ancient Vedic simile referred to above. Ordinarily, a tree has its roots in the ground and its branches upwards in the space. Here in the simile the position is reversed. The author, however, accepts so much of the simile that the Tree represents the Prapancha (manifested world). He then adapts it in the next stanza to the Sāṅkhya point of view.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

“Upwards and downwards extend its branches, its sprouts are the objects of senses which are nourished by Guṇas, its roots are spread out downward, leading (people) to action, in this human world.” (2)

NOTE

Having accepted the simile, the author varies it and gives it his own connotation. He says that the *Asvattha* has its roots downwards and its branches spread upwards and downwards. It comes into existence as the result of Karmas and Guṇas. Karmas are the roots from which the tree springs out and the Guṇas nourish it and the sense-objects are its branches

and sprouts. He, in effect, says that Guṇas and Karmas create this Prapancha (the world).

In the next stanza he says this is but an image. Cut the tree asunder with the sword of knowledge (non-attachment as described in Chapter III, so far as the Karmas are concerned, and in Chapter XIV so far as the Guṇas are concerned), *i.e.*, transcend the Guṇas and burn down the Karmas and be one with the Lord.

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।

अश्वत्थमेनं सुविच्छेदमूलमसङ्गशस्त्रेण दृढेन छित्त्वा ॥ ३ ॥

ततः पदं तत्परिमार्गित्वं यस्मिन्गता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

“Its form is not thus known here—nor its end, nor its beginning nor its stay. But, having with the strong weapon of non-attachment cut asunder this Asvattha tree whose roots are firmly fixed, then one should seek for that Goal from which those that go there never return, (thinking) “That very same primal Being (Purusha) I go to, from whence the old Pravriti (the cause of manifestation) sprang.” (3 and 4)

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

“Those (who are) free from pride and delusion and who have conquered the evil of attachment and who are constantly devoted to Adhyātma (vidya) and from whom all desires have receded, and who are released from the pair of opposites

which go by the name of pleasure and pain, etc., they go, the undeluded ones, to that place—which is inexhaustible.” (5)

NOTE

See the definition of “Jnana” Chapter XIII, stanzas 7-11, which this stanza but summarises.

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥

“The sun does not light it, nor the moon nor fire, that is my highest abode going to which, they do not return.” (6)

NOTE

The first half of the stanza reminds one of Śvet., VI, 14 ; Mundaka II, 2, 10 ; and Katha, V, 15.

“The sun does not shine there, nor the moon, and the stars, nor these lightnings and much less this, fire. When He shines, everything shines after Him, by His light all this is lighted.”

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

“An Eternal part of Myself having become an Individual soul in the world of Individual souls, draws (to Itself) the senses with the mind as the sixth, having their source in Prakriti.” (7)

NOTE

(a) “An eternal part of Myself having become an Individual soul.” See Chapter X, 42. Also the celebrated “Purusha-sukta,” R.V., X, 90. Also the Chhandogya-Upanishad, III, 12, 6, “one part (quarter)

of it are all beings, three feet (quarters) of it are the Immortal in heaven."

For the exact sense in which the word *Ansa* (part) is used see *Vedanta-sutras*, 11, 3, 42 Et seq.

Shankara's and Ramanuja's Commentaries.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

"When the Ishvara (Ruler, soul) obtains a new body, and passes out of another, he takes with him those organs and then moves on as the wind takes the odours from their abodes (the flowers). (8)

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

"Presiding over the ears, the eyes, the touch, the taste, the smell and the mind he (the Individual soul) enjoys the objects of senses." (9)

NOTE

See *Svet.*, I, 8, 9, 10.

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपस्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

"The deluded ones do not see him, remaining in or quitting (a body), enjoying joined to the *Guṇas*, they see who possess the eye of knowledge." (10)

NOTE

"Eye of knowledge." See notes to stanza 34, Chapter XIII.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

“The yogins making efforts see Him residing in self, but those whose minds have not been refined, who are undiscerning do not see Him, even after making efforts.” (11)

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

“That splendour which is in the Sun (which illumines the whole world), and which is in the Moon, as well as in the fire, know that splendour to be Mine.” (12)

NOTE

See Chapter VII, 8 Et seq.

See also Maitrāyana-Upanishad, VI, 17.

“He is that luminous form which shines in the sun, and the manifold light in the smokeless fire and the heat which in the stomach digests the food. Thus it is said: ‘He who is in the fire and he who is in the heart and he who is in the sun, they are one and the same.’”

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

“Entering the earth I support by my power all things and by becoming the juicy Soma, I nourish all herbs.” (13)

NOTE

“ Entering the earth.”

See Taittiriya Upanishad, II valli, 6 Anūvāka.

“ He wished, may I be many, may I grow forth. He brooded over himself (like a man performing penance). After he had thus brooded, he sent forth (created) all whatever there is. Having sent forth he entered into it. Having entered it he became sat and tvat, defined and undefined, supported and not supported, endowed with knowledge and without knowledge (as stones), real and unreal. The satyā became all this whatsoever and therefore the wise call it the Brahman Sat-tya.”

“ Juicy Soma.”

“ Soma,” in the R. V. Hymns is the Gods who represents and animates the juice of the Soma-plant. All the hymns of the IX Mandala of the Rig-Veda are addressed to him.

Later on Soma became identified with the moon. The moon is regarded as the source of fertility and growth. It fills all vegetation with sap.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

“ Becoming Vishvanara fire (vital heat) and dwelling in the bodies of all living and being assisted by breath inspired and expired I digest the four kinds of food.” (14)

NOTE

(a) “ As Vaishvānara fire ” “ embodied in the intestinal fire ”.

See Br. A. Upanishad, V, 9.

“This is the Vaishvānara fire by which the food that is eaten is cooked (*i.e.*, digested). Its noise is that which one hears when one covers one's ears. When man is on the point of departing this life he does not hear that noise.”

Also see Maitrāyana quoted under stanza 12.

(b) “Four kinds of food,” *i.e.*, (1) what is drunk, (2) what is licked, (3) what is powdered with the teeth, *i.e.*, eaten, and (4) what is eaten without such powdering, *i.e.*, sucked.

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

“I dwell within the hearts of all, from me come memory and knowledge as well as their loss, I am that which to be known by all the Vedas, I am the author of Vedantas and I am the knower of the Vedas.”

(15)

NOTE

(a) “I dwell within the hearts of all.” These words appear to be taken from Katha II, 6, 17.

See also Sveta., III, 13. See Chapter XIII, stanza 17, notes.

(b) “From me come memory and knowledge.”

See Chapter X, stanzas 4 and 5.

(c) “Vedantas.” See for this word Mundaka, III, 2, 6; Sveta. Upanishad, VI, 22, Kaiva. Upanishad, 3. Taittiriya Aranyaka, X, 12, 3.

Sen Gupta in his History of Indian Philosophy notes as under “The Upanishads are also known by another name Vedanta as they are believed to be the last portions of the Vedas (veda-anta, end). It is by

this name that the philosophy of the Upanishads is so familiar to us ”.

Again “ The Upanishads as we have seen, formed the concluding portions of the revealed Vedic Literature and were thus called the Vedanta ”.

It was almost universally believed that the highest truths could only be found in the revelations of the Vedas . . . The highest knowledge of ultimate truth and reality was thus regarded as having been once for all declared in the Upanishads.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

“ There are these two beings (Purushas) in the world, the perishable and the imperishable. All the beings are the perishable, the Kutastha (non-changing) is called the imperishable.” (16)

NOTE

See Svet., I, 8.

8. “ The Lord (Isa) supports all this together, the perishable and the imperishable, the manifest and the unmanifest.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥ १७ ॥

“ But the Supreme Being is yet another called the Paramatman, who having entered the three worlds supports (them), the inexhaustible Lord.” (17)

NOTE

(a) “ Paramatman ”—See Chapter XIII.

(b) “ Having entered the three worlds ”—See above note under stanza 13.

(c) "Supports them"—See note under stanza 16 and also Chapter XIII.

यस्मात्क्षरमतीतोऽहमक्षरदपि चोत्तमः ।

अतोऽस्मि लोके वदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

"Since I transcend the perishable and since I am higher than the Imperishable, therefore I am celebrated in the world and the Vedas as the Purushottama (the best Being). (18)

यो मामेवमसम्भूदो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

"He who undeluded knows Me the Purushottama, he knows all, O Bhārata, he worships me with all his devotion." (19)

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।

एतद्ब्रुवा बुद्धिमान् स्यात्कृतकृत्यश्च भारत ॥ २० ॥

"Thus, O Sinless one, have I told you this most secret of the Shastras, having known this, O Descendant of Bhārata, one would have done all he need do and he becomes possessed of discernment." (20)

Thus in the glorious Upanishads of the Bhagawad Gita, the science of the eternal, the scripture of Yoga, the dialogue between Shri Krishna and Arjuna, the fifteenth discourse, entitled :

THE YOGA OF ATTAINING THE SUPREME SPIRIT

NOTE TO STANZAS 16-18

“Kshara,” “Akshara,” “Purushottama”.

“Kshara”—The Brahman appearing as the manifested manifold, or to use the language of Sāṅkhya—the Avyakta (Mula Prakriti) of stanzas 19-20, Chapter VIII—“Para Prakriti” of the Brahman, stanza 4, Chapter VII—“Adhibhuta.” “The Asvattha Tree” of stanza (1).

“Akshara.” The Immutable Brahman, the changeless, the unconditioned—the Kutastha.

Vide VIII, 3. See also III, 15 ; VIII, 11, 13, 20, 21 ; XI, 18-37 ; XII, 1, 3. Also stanzas 12-15 of this chapter including stanzas 6-11.

Also compare Mundaka, I, 1, 6-7.

“That which cannot be seen, nor seized, which has no family and no caste, no eyes, no ears, no hands, no feet, the Eternal, the Infinitesimal, the All-pervasive, that which is Imperishable, that it is which the wise regard as the source of all beings.”

7. “As the spider sends forth and draws in its thread, as plants grow on the earth, as from every man hairs spring forth on the head and the body—thus does everything arise here from the Imperishable.”

See also Mundaka, II, 1, 1 and 2.

1. “This is the truth. As from a blazing fire sparks being like unto fire fly forth a thousandfold, thus are various beings brought forth from the Imperishable, my friend, and return thither also.”

2. “That Heavenly person is without body, He is both without and within, not produced, without breath and without mind higher than the high Imperishable Akshara.”

Apparently the idea of Purushottama is founded on this verse. Compare also Śvet., I, 8-10:

8. "The Lord supports all this together, the perishable (Kshara) and the Imperishable (Akshara). . . ."

10. "The perishable is the Pradhāna, the immortal and Imperishable is Hara, the one God rules the perishable and the Self."

See also Svet., I, 12.

"This, which rests eternally within the self, should be known; and beyond this not anything has to be known. By knowing the enjoyer (the individual soul, the subject) the enjoyed (Prakriti-nature) and the Ruler (Ishvara, *i.e.*, the Brahman as God) everything has been declared to be threefold and this is Brahman."

Both Shankara and Ramanuja have also dealt with this Mundaka Text.

See Shariraka and Sri Bhāshya on I, 2, 21 and 22.

Also see Sri Bhāshya on I, 3, 9.

The thought has been well-summed up by Aurovindo Ghosh in his "Essays on the Gita".

"Thus there are three, the Kshara, the Akshara, the Uttama. The Kshara—the mobile, the mutable is Nature (Pradhana) (Svabhava), it is the various becoming of the soul; the Purusha here is the multiplicity of the Divine Being, it is the Purusha multiple not apart from but in Prakriti.

"The Akshara—the immobile and the immutable, is the silent and inactive self, it is the unity of the Divine Being (witness of Nature, upadrashta) but not involved in its movement it is the inactive Purusha free from Prakriti and her works. The uttama is the Lord—the Supreme Brahman, the supreme self—, who possesses both the immutable unity and the mobile multiplicity."

"It is by a large mobility and action of His nature, His energy, His will and power that He manifests

himself in the world and by a greater stillness and immobility of his being that He is aloof from it ; yet it is He as Purushottama above both the aloofness from Nature and the attachment to Nature. This idea of the Purushottama though continually implied in the Upanishads is disengaged and definitely brought out by the Gita and has exercised a powerful influence on the later developments of the Indian Religious consciousness. It is the foundation of the Highest *Bhakti-Yoga*."

CHAPTER XVI

श्रीभगवानुवाच ।

अभयं सत्त्वसंगुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

Shri Bhagawan said :

“Freedom from fear, Purity of Sattva (Buddhi), being firmly established in Jnāna-Yoga, Charity (gifts), Control of senses (self restraint), Sacrifices, study of the Vedas, Austerities, Straightforwardness or rectitude.” (1)

NOTE

“Jnāna-yoga.” See for this word Chapter III. 3, and full exposition in Chapter IV, and summation in Chapter V. See also Chapter XIII, note to stanzas 7-10, and note on “Vijnāna,” Chapter VII, stanza 30.

अहिंसा सत्यमक्रोधस्त्यागः शान्तिर्गैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥

“Non-injury or harmlessness, Truthfulness, Absence of Anger, Renunciation, Tranquillity (of mind), Absence of Cavil and calumny, Compassion towards all beings, Non-covetousness, Gentleness, Modesty, Non-fickleness.” (2)

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ ३ ॥

“Illumination (Tejas), Forgiveness, Fortitude or courage, Purity (of body), Freedom from desire to injure others, Freedom from over weening pride or self-conceit are his who is born in the environment of Daivi Prakriti (Godlike nature).” (3)

दम्भो दर्पोऽतिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ सम्पदमायुगीन् ॥ ४ ॥

“Ostentation, arrogance, and self-conceit, anger, harshness and ignorance are his, O descendant of Bhārata, who is born in the environment of Asuri Sampat (Demoniacal endowment).” (4)

NOTE

Conf. Dhammapada, verses 87, 88, “A wise man should leave the Dark state (of ordinary Life) and follow the Bright state (of the Bhikhsu). After going from Home to Homelessness he should in his retirement look for enjoyment where enjoyment seemed difficult. Leaving all pleasures behind and calling nothing his own, the wise man should purge himself from all the troubles of the mind.”

“Troubles of the Mind” Max Muller adds the following note :

“The five troubles of the mind are : (1) Passion, (2) Anger, (3) Ignorance, (4) Arrogance, (5) Pride.”

दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता ।

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥

“ Daivi Sampat (Godlike endowment) is deemed (to conduce to) final emancipation and the demoniacal (works for) bondage. Grieve not, O Pāndava, you are born in the environment of Daivi Sampat (Godlike endowment).” (5)

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।

दैवा विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥

“ In this world, (there are) two (kinds of) created beings. The Godlike (class) has been described at length ; now, hear from me, O son of Pritha about the Demoniac.” (6)

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥

“ Demoniac persons do not know (any thing) about Pravritti or Nivritti, neither purity nor yet (right) conduct nor truthfulness are to be found in them.” (7)

NOTE

“ Pravritti.” See note to stanza 31, Chapter XI, where “ Pravritti ” has been stated to be the eternal rhythm playing and pulsing outwards from spirit to matter.

“ Nivritti ” will be the reverse, i.e., withdrawal or return from the worldly activities in favour of spiritual life.

See also Manu, XII, 88-91 :

88. “ The acts prescribed by the Veda are the two kinds—such as procure an increase of happiness and cause a continuation (of Mundane existence) Pravritta,

and such as ensure supreme bliss and cause a cessation of Mundane existence Nivritta.

89. " Acts which secure (the fulfilment of) wishes in this world or the next are called Pravritta (such as cause a continuation of mundane existence); but acts performed without any desire (for a reward) preceded by the acquisition of true knowledge are declared to be Nivritta (such as cause the cessation of Mundane existence).

90. " He who sedulously performs acts leading to future births (Pravritta) becomes equal to the Gods; but he who is intent on the performance of those causing the cessation of existence (Nivritta) indeed passes beyond the reach of the five elements."

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।

अपरस्परसम्भूतं किमन्यत्कामर्दतुकम् ॥ ८ ॥

" They say the universe is without any reality, is without any basis or support, and is without any Divine Ruler, is spontaneously generated; what else? mere result of lust." (8)

NOTE

(a) This stanza is evidently founded on Taittiriya Upanishad.

(1) "Asatya" = Without any reality. See Taittiriya Upanishad, II, 6, Anuvaka.

"Having sent forth, he entered into it. Having entered it he became sat and tyat. . . . The Sattya became all this whatsoever and therefore the wise call it Sat-tya."

(2) "Apratishtham." See Taittiriya Upanishad, II, Seventh Anuvaka. "Who could breathe, who could breathe forth if that Bliss (Brahman) existed not."

“When he finds . . . rest (Pratishtha) the very word used by our author . . .”

(3) “Without any Divine Ruler.” See Taittiriya Upanishad, II, 8.

“From terror of it (Brahman) the wind blows, from terror the sun rises, from terror of it Agni and Indra yea death runs as the fifth.” See also Kathavalli, vi, 3. “Arisen as not mutually conditioned.”

(4) “Aparaspar-sambhutam” = Spontaneously generated.

“Parasparam” = connected with each other as cause and effect.

“Aparasparam” therefore means not causally connected with each other hence spontaneously generated.

This is evidently based on Taittiriya II, 1 (Anuvaka).

“From that ‘Self’ sprang Ākāsha, from Akāsha, air, from air fire, from fire water, from water earth, from earth herbs, from herbs food, from food seed, from seed man.”

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥

“Holding this view, these of ruined selfs and of little understanding and of fierce deeds, enemies of the world, are born for the destruction (of the world).” (9)

NOTE

Compare stanza 32, Chapter III.

काममाश्रित्यदुष्पूरं दम्भमानमदान्विताः ।

मोहाद्गृहीत्वाऽसद्ग्राहान्प्रवर्तन्तेऽशुचित्रताः ॥ १० ॥

“Given to insatiable desire, full of ostentation, conceit, and of arrogance, they adopt evil ideas through delusion, and engage in unholy observances.”

(10)

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

“They are full of immeasurable cares that know no cessation till death. They give themselves up to lustful enjoyments thinking ‘there is nothing beyond it, *i.e.*, this is all’.”

(11)

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।

ईहन्ते कामभोगार्थमन्यायेनार्थमंचयान् ॥ १२ ॥

“Enmeshed in hundreds of nets of hopes, given up to lust and anger, they seek and strive for the amassing of wealth by unjust means for the gratification of their sensual desires.”

(12)

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥

“This have I gained to-day ; I shall get that desired object. This (so much wealth) I (possess) this (so much wealth more) also will come into my possession.”

(13)

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १४ ॥

“That enemy has been killed by me, I shall slay my other enemies, I am Lord, I am the

Enjoyer, (I am) successful and consummate, (I am) powerful and happy.” (14)

आढ्योऽभिजनवानस्मि कोऽन्योऽस्मि सदृशो मया ।

यद्वे दास्यामि मोदिष्ये इत्यज्ञानविमोहिताः ॥ १५ ॥

“I am rich and well-born, who else is like me, I will perform sacrifices, and I will make gifts, I will rejoice” thus deluded by Ignorance, (15)

NOTE TO STANZAS 13, 14, 15

Dh. P. 62. These sons belong to me, and this wealth belongs to Me. With such thoughts a fool is tormented. Verse 74. “May both the layman, and who has left the world, think that this done by *me*; may they be subject to me, in everything which is to be done and is not to be done. Thus is the mind of the fool, and his desire and pride increase.”

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥

“And confounded by diverse thoughts, and surrounded by the net of delusion and being firmly attached to the gratification of their lusts they fall down in the impure Naraka.” (16)

NOTE

(a) Stanzas 13-16 illustrate what is meant by “Ahankara” (Ego-ism).

(b) “Naraka.”

The whole idea of this chapter is based on Isa-Upanishad, 3.

“There are the worlds of the Asuras covered with blind darkness. Those who have destroyed their self go after death to those worlds.”

The Upanishad does not define those "who have destroyed their self" nor does the Upanishad give any very clear idea of what those worlds of Asuras are like except that they are covered over with darkness. By the time the Gita was written, the idea of Naraka (Hell) had come into prominence. So our author substituted "Naraka" for Asuralokas and transposed the word Asura and put it before Prakriti. So those who destroy their self were those who had Asuri Prakriti. Those who saved themselves by works, gifts, austerities and by higher knowledge were men of Daivi Prakriti. See note on Vijnāna, stanza 30, Chapter VII.

Buddhism also had by that time catalogued what were virtues and what were vices. So our author combined these two currents of thoughts. Hence our Chapter. See the whole of Dhammapada.

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।

यजन्तं नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥

"Self-conceited, stubborn, and filled with the pride and intoxication of wealth they perform sacrifices which are sacrifices only in name, in a spirit of ostentation and in disregard of prescribed rules." (17)

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥

"(These) who are given up to egoism, brute force, pride, lust and anger, these malignant people who hate Me both in their own bodies and in the bodies of others." (18)

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।

क्षिपाम्यजन्ममशुभानामुरीष्वेव योनिषु ॥ १९ ॥

“These haters, fierce ones, meanest of men in the worlds and impure and evil ones, I continually hurl down into demoniac wombs.” (19)

NOTE TO STANZAS 17, 18, 19.

See Amagandhasutta. (Sutta Nipatta)

(4) “Destroying living beings, killing, cutting . . . this is Amagandha.

(6) “Those who are rough, harsh, backbiting, treacherous, merciless, arrogant, and who being illiberal do not give anything to anyone.

(7) “Anger, Intoxication, obstinacy, bigotry, deceit, envy, grandiloquence, pride and conceit, intimacy with the unjust.

(8) “Those who are wicked . . . being meanest commit sin.

(9) “Who are bent upon injuring wicked, cruel, harsh, disrespectful.

(10) “Hostile, offending, always bent upon evil, therefore when dead, go to darkness and fall with their heads downwards into Hell.”

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।

ममप्राप्यैव कोन्नेय ततो यान्त्यधमां गतिम् ॥ २० ॥

“Coming into demoniac wombs, sunk in delusion birth after birth, O son of Kunti, not at all coming to Me, they go down to the vilest state.” (20)

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥

“These are the three passages to Naraka which are the destroyers of the Self, Lust, anger, and likewise avarice; therefore one should avoid this triad.” (21)

एतैर्विमुक्तः कोन्तेय तमोद्वारैस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥

“Released from these gates of Tamas (darkness) O son of Kunti, a man works out his salvation and then goes to the highest Abode.” (22)

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥

“He who ignoring and forsaking scriptural ordinances acts as his own selfish desires lead him to, he does not attain perfection or happiness, or the supreme abode.” (23)

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हमि ॥ २४ ॥

“Therefore in discriminating between what should be done and what should not be done, let the Shastras (scriptures) be your authority and guide; knowing the ordinances of scripture let all your acts in this world be in accordance with them.” (24)

Thus in the glorious Upanishads of the Bhagawad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Shri Krishna and Arjuna, the sixteenth discourse, entitled :

THE YOGA OF DIVISION BETWEEN THE DIVINE
AND THE DEMONIAL

CHAPTER XVII

अर्जुन उवाच ।

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयाऽन्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥

Arjuna said :

“ O Krishna, what is the state of those, who not minding scriptural ordinances, yet worship with faith. Is it Sattvika, Rājasa or Tāmasa ? ” (1)

NOTE

“ Shraddha ” (Faith, trust, confidence) is the first essential in every path, *vide* notes to stanza 38, Chapter VI and note to stanza 2, Chapter IX. In the old Upanishads, “ Shraddha ” by itself or in connection with Tapas was insisted upon as the first preliminary, *vide* Mundaka 1, 2, 11.

Chhandogya Upanishad, I, 1, 10 and other Upanishads.

But then the Sāṃkhya doctrine of guṇas was not in vogue, if it existed at all, which is very doubtful. “ Shraddha ” was always considered good. Those who had no shraddha were distinguished as men of no shraddha.

The author now works out the Guṇa theory in relation not only to shraddha but also in relation to the

great ancient category of Karma (Yajna, Dāna, Tapas, and eating).

Whether this classification of ancient concepts was justifiable or not we need not discuss here as our object is simply to present the teachings given in the Gita in their true perspective.

श्रीभगवानुवाच ।

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २ ॥

Shri Bhagawan said :

“Threefold is the Faith of all embodied beings, according to the nature of each, Sattviki, Rajasi or Tamasi. Hear concerning each of these.” (2)

NOTE

“Svabhava” = nature of disposition which is determined by actions done in a former life.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥

“As is one’s heart so is one’s Shraddha (Faith), O Bhārata, this purusha (person) is made up of Shraddha, as his faith is, so he becomes.” (3)

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।

प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

“Sattvika men worship the gods, Rajasic men worship the Yakshas and Rakshasas; and the others—men of Tāmasic nature worship the Pretas (departed spirits) and groups of Bhutās.” (4)

NOTE

(a) "Yakshas and Rakshasas" *Vide* note (b), stanza 23, Chapter X.

(b) "Pretas and Bhutās." *Vide* note to stanza 25, Chapter IX. A Preta ordinarily means the disembodied soul of the departed hankering for satisfaction of his desires."

अशस्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।

दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥

कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।

मां चैवान्तः शरीरस्थं तान्विद्वद्यासुरनिश्चयान् ॥ ६ ॥

"Know those men to be of demoniac convictions who being full of ostentation, egoism and of desires, attachment and stubbornness, perform severe austerities which are not enjoined by scripture, they are without discernment, they torture the five elements aggregated in their bodies and Me also who am seated in their bodies." (5 and 6)

NOTE

Cf. Kandaraka Sutta Majjhima Nikaya, I, 341, LI (Sutta).

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥

"The food which is liked by all and likewise the sacrifice, the austerities and gifts are also threefold. Listen to the distinctions regarding them as follows." (7)

आयुःसत्त्वबलारोग्यमुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ ८ ॥

“The foods favourite to the Sattvika men are those which increase longevity, vitality, strength, health, comfort and relish, and which are savoury, (which have due proportion) of ghee or oil and which are capable of preservation for a long time, and are agreeable and pleasant to taste.” (8)

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥

“The Rajasic people like foods which are bitter, sour, saltish, too hot, astrigent, dry, and pungent and which produce (ultimately) pain, grief and disease.” (9)

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥

“The foods liked by the Tāmasic people are those which are stale, insipid, which have not got healthy smell, which have been cooked over-night and had begun to ferment, even leavings remaining after eating and which are not pure.” (10)

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

“That sacrifice is Sāttvika which is performed as prescribed by ordinances (Scripture), without desire

for the fruit thereof, and (which is performed) in the spirit that the sacrifice must needs be performed.”
(11)

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत ।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥

“ Know that sacrifice to be Rājas, O excellent of the Bharatas, which is performed with an expectation of fruit from it and for the purpose of ostentation.”
(12)

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

“ They call that sacrifice Tāmas, which is done without observing the ordinances, in which no food is dealt out, in which the proper Mantrās are not recited, in which Dakshina presents are not made, and which is devoid of Faith.”
(13)

NOTE

(a) *Mantrās*. Texts from the Vedas which ought to be recited on such occasions.

(b) “ Dakshina presents.” See Br. A. Upanishad and Asvalayan Grihyya Sūtras, I, 23, 14.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥ १४ ॥

“ Worship offered to the gods, reverence paid to the Brāhmins, to Gurus (spiritual preceptors) and to men of knowledge, purity, straightforwardness, continence (life as Brahmachārin) and ahimsa

(harmlessness) this is called the Tapas (penance) of the body.” (14)

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यासनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

“The speech that offends not, which is truthful, pleasant, and beneficial and the regular study of the scripture—this is called the (penance) Tapas of the tongue.” (15)

मनःप्रसादः सौम्यत्वं मोनमात्मविनिग्रहः ।

भावसंगुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥

“Tranquillity of mind, gentleness, government of the tongue (silence) and self-restraint and purity of heart—this is called the austerity of the mind.” (16)

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।

अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७ ॥

“This threefold penance practised with supreme faith by men who do not wish for fruit and who are possessed of devotion is called Sāttvika.” (17)

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।

क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥

“That penance is said here to be Rājasic which is performed with the object of (gaining) approbation, honour, and reverence and in a spirit of ostentation. It is not certain and not firm.” (18)

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥

“And that penance is described as Tāmas which is practised with ignorant and evil determination, with pain to oneself and for ruining and destroying others.” (19)

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशकाले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ २० ॥

“That gift (Dāna) is said to be Sāttvika which is given because it ought to be given, to one who can do no service in return and which is given in a fit place and at a fit time and to a fit person.” (20)

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।

दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ २१ ॥

“That gift (Dāna) is said to be Rājas which is given with reluctance, for a return of service or even with an expectation of fruit.” (21)

NOTE

“Given with reluctance” = which is accompanied by a sense of regret at the loss of wealth by such gift.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥

“And that gift (Dāna) is pronounced Tāmas, which is given to unfit persons at an unfit place and time, ungraciously and with contempt.” (22)

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥

“Om, Tat, Sat” this is said to be the threefold designation of the Brahman ; by that, the Brahmans, the Vedas, and sacrifices were created in olden times. (23)

NOTE

(a) “Om.” See Taittiriya Upanishad, 8th Anuvaka :

“Om means Brahman, Om means all this . . . ”
See also Chh. Upanishad, I, 1, 1-10.

(b) “Tat.” See Aitereya Upanishad. 1 Aranyaka III, Adhyāya 3rd, 4th, and 7th Khandas.

“Tad id āsa Bhuvaneshu Jyeshtham.”

R.V. X, 120.

(c) “Sat.” See Ch. Upanishad, VI, 2.”

सदेव सोम्ये दमग्र आसीत् ॥

“In the beginning, my dear, there was Sat only ; which is one only without a second.”

Also Chh. Upanishad, VI, 8-16.

“All these creatures, my son, have their root in the True (satyam), they dwell in the True, they rest in the True. That thou art O Svetaketu.”

See also Taittiriya Upanishad, II, 6, already quoted.

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥

“Therefore is the word Om (Aum) uttered by the Brahmanvādins (those versed in the knowledge of

the Vedas) before beginning sacrifices, gifts and penances as prescribed in the ordinances.” (24)

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २५ ॥

“Uttering Tat, without expectation of fruit, are done the various acts of sacrifice, penance and gifts by those who desire final emancipation.” (25)

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥

“The word “Sat” is used to express existence (reality) and goodness, and likewise O son of Prithā, the word Sat is used to express praiseworthy act.” (26)

यज्ञं तपसि दाने च स्थितिः सदिति चोच्यते ।

कर्म चैव तदर्थाय सदित्येवाभिधीयते ॥ २७ ॥

“Constancy in making sacrifices, in gifts and penance is called ‘Sat’ and deeds which are performed for Tat are also to be esteemed Sat.” (27)

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।

असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २८ ॥

“Whatever is performed without faith whether it be sacrifices, deeds of charity or penances—that, O son of Pritha is called Asat and that is nought both here and after death.” (28)

Thus in the glorious Upanishads of the Bhagawad Gita the science of the Eternal, the scripture of Yoga, the dialogue between Shri Krishna and Arjuna, the seventeenth discourse, entitled :

THE YOGA OF THE DIVISION OF THREEFOLD FAITH

NOTE TO STANZAS 14, 15 AND 16

Conf. Majjhima Nikaya, I, 286 Sutta XVI.

“As regards bodily unrighteousness, a man (i) may take life, as a hunter with hands bathed in blood, given to killing and slaying, merciless to living creatures ; or (ii) may take what is not his—by appropriating to himself in thievish fashion the belongings of other people in village and jungle ; or (iii) may be a fornicator, having intercourse with girls under the charge of mother or father or brother or sister or relations, yes, with girls affianced and plighted, and even wearing the very garlands of betrothal.

As regards unrighteousness of speech, a man (i) may be a liar;—when cited to give testimony before assembly or village-meeting or family council or royal household or his guild, he may say that he knows when he does not know, or that he does not know when he does know, or that he saw when he did not see, or that he did not see when he did see—deliberately lying in the interests either of himself or of other people or for some trifling gain. Or (ii) he may be a slanderer;—repeating here what he has heard elsewhere so as to set one set of people by the ears, and repeating elsewhere what he has heard here so as to set another set

of people by the ears ; he is a dissolver of harmony and a fomentor of strife ; discord prompts his utterances, discord being his pleasure, his joy, and his delight. Or (iii) he may be bitter of tongue ;—what he says is rough and harsh, hurtful and wounding to others, provocative of anger, and leading to distraction. (287) Or (iv) he may be a tattler—talking out of season, without heed to fact, always talking of the unprofitable, never of the Doctrine, never of the Rule, but ever of the trivial, of the ill-timed, of the frivolous, of things leading nowhere, and unprofitable.

As regards unrighteousness of thought, a man (i) may be covetous, coveting other people's gear with the yearning that it were all his own. Or (ii) he may be malevolent and wicked of heart—wishing that creatures around him might be killed, destroyed, annihilated, or cease to be. Or (iii) he may be wrong in outlook and erroneous in his conceptions—holding that there are no such things as alms or sacrifice or oblations, that there is no such thing as the fruit and harvest of deeds good and bad, that there is no such thing as this world or any other, that there are no such things as either parents or translation elsewhere, that there are no such things in the world as recluses and brahmins who, having trodden the right path and walked aright, have, of and by themselves, comprehended and realised this and other worlds and made it all known to others too.

Yes, it is because some creatures walk thus not in righteousness but in wickedness that they pass after death at the body's dissolution to re-birth in states of suffering or woe or purgatory.

Contrariwise, there are three forms of righteousness and goodness for the body ; four for speech ; and three for thoughts.

As regards bodily righteousness, a man (i) puts from him all killing and abstains from killing anything ; laying aside cudgel and sword, he lives a life of innocence and mercy, full of kindness and compassion for everything that lives. (ii) Theft he puts from him and eschews ; taking from others only what is given to him by them, he lives an honest life. (iii) Putting from him all sensual misconduct, he abstains from fornication ; he has no intercourse with girls under the charge of mother or father or brother or sister or relations, no intercourse with girls affianced and plighted and with the garlands of betrothal upon them.

(288) As regards righteousness in speech, (i) a man puts lying from him and abstains from lies ; when cited to give testimony before assembly or village-meeting or family council or royal household or his guild he says that he does not know when he does not, and that he does know when he does, says that he did not see when he did not see and that he saw when he did see—never deliberately lying in the interests of himself or of other people or for some trifling gain. (ii) All slander he puts from him and from slandering he abstains ; what he hears here he does not repeat elsewhere so as to get one set of people by the ears ; he is a promoter of harmony and a restorer of amity, for concord is his pleasure, his joy, and his delight. (iii) There is no bitterness in his tongue and he abstains from bitter speech ; what he says is without gall, pleasant, friendly, hearty, urbane, agreeable, and welcome to all. (iv) No tattler, he abstains from tattle, speaking in season, according to fact, always of the profitable, of the Doctrine and Rule, in speech which is seasonable and memorable, illuminating, well-marshalled, and of great profit.

As regards righteousness in thoughts, (i) a man is devoid of covetousness, never coveting other people's gear with the yearning that it were all his own. (ii) He harbours no malevolence or wickedness of thought; his wish is that creatures around him may live on in peace and happiness, safe from all enmity and oppression. (iii) He is right in outlook and correct in his conceptions; he affirms that there are indeed such things as alms, sacrifice, and oblations—as the fruit and harvest of deeds good and bad—as this and other worlds—as parents and translation elsewhere—as recluses and brahmans who, having trodden the right path and walked aright, have, of and by themselves, comprehended and realised this and other worlds and made it all known to others too."

It is because some creatures walk thus in righteousness, and goodness that they pass after death at the body's dissolution to re-birth in some happy state in heaven.

The author makes mention of the great category of Karma in several places in the Gita.

The Karmas, according to him, are :

- (1) Yajna (sacrifices).
- (2) Dana (Gifts).
- (3) Tapas (penance).
- (4) Fasting and to these is added,
- (5) Sva'dhyaya (Vedic study).

See IX, 27, and XI, 48, where this category is expressly referred to.

Chapter XVII is wholly devoted to it.

In it the author has simply worked out the Guṇa theory in respect to this category as well as to Shraddha.

These items of the category were in ancient times considered as means to higher life as was

